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Vol. XIV, No. 7

March, 1944



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*Editor:* REVEREND PAUL E. CAMPBELL, A.M., LITT.D., LL.D.  
5323 Penn Avenue, Pittsburgh, Pa.

*Publishers:* JOSEPH F. WAGNER, INC., 53 Park Place, New York 8, N. Y.

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JOURNAL OF RELIGIOUS INSTRUCTION is published monthly except July and August by Joseph F. Wagner, Inc., at 53 Park Place, New York 8, New York. Entered as second-class matter April 6, 1943, at the Post Office at New York, New York, under the act of March 3, 1879. Additional entry at Easton, Pennsylvania. The subscription price is \$3.00 per year; the price of single copies is 50 cents. Orders for less than a half-year will be charged at the single copy rate. Postage is prepaid by the publishers on all orders from the United States. Postage is charged extra for Canada and Foreign Countries.



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# ANNUAL INDEX TO VOLUME XIII

*September*  
**1942—**

*June 1943*

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VOL. XIV

MARCH, 1944

NO. 7

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## EDITORIAL NOTES AND COMMENTS

### *Poland*

The sympathy of Western civilization goes out to crushed and bleeding Poland. Her martyrdom is of long duration. In 1795 Austria joined Russia and Prussia in the third and final dismemberment of the unhappy country, and Poland ceased to exist as an independent state. Poland had 12,000, 000 inhabitants at the time of the third partition. Her conquerors, three empires with a total population of 85,000,000, devastated the country and terrorized the people. During all the 123 years of partition (1795-1918), Poles fought on the battle front of liberty all over the world for the freedom of other peoples. The memory of Pulaski and Kosciuszko is dear to the heart of every American. In Belgium, Italy, Greece, Hungary, Latvia, the Argentine, Bolivia, and Peru, Poles fought for the cause of human freedom under their war cry: "For Our Freedom and for Yours."

Poland was devastated during the first world war. After the war she received very little financial assistance from abroad, but during the twenty years between the two wars she achieved significant progress. In 1938-1939, 5,402,300 children—ninety-one out of every hundred—attended school. Illiteracy in the lower age brackets came down to a fraction of one per cent. Agriculturally, Poland became a land of small holdings. In 1938, 79.07 per cent of all utilized land was in the hands of peasant proprietors. According to plan, by 1948 all large estates would have been parcelled. During her twenty years of freedom Poland became a land of small and medium individual enterprise, an essential characteristic of liberal economy.

If "Freedom shrieked when Kosciuszko fell," she has groaned in pain since September 1, 1939, when the German war machine moved into Poland. With a fire power ratio of 1, to 72, as compared with Germany, defense was hopeless. The German-Polish war lasted thirty-five days. Poland lies under the heel of the Nazi oppressor.

The Polish Information Center, an agency of the Polish government, has recently published a brochure, "The Truth about Poland." To this booklet we owe many of the facts here given. Seven Polish dioceses have been suppressed—Poznan, Gniezno, Wloclawek, Plock, Pelplin, Lodz, Katowice; seven bishops have been deported or imprisoned, and 90 per cent of the clergy thrown into concentration camps. A large number of priests have been executed by the Gestapo. In Oswiecim alone 1,500 priests have died of maltreatment; churches are closed and many millions of Catholics are entirely deprived of religious services in a country where more than 70 per cent of the people are Catholics. If the Penal Code in Ireland was an instrument as well fitted for the degradation and impoverishment of a people, and the debasement of them in human nature itself, as ever proceeded from the perverted ingenuity of man, it has found a rival in the Nazi treatment of the Poles.

KAP, the Polish Catholic press agency, tells us that the Nazis have realized that the best way to stifle and to destroy the attachment of the Poles to their culture, language, and traditions, is to destroy the Catholic Church in occupied Poland. The conquering hordes realize that Catholicism—professed by the vast majority of Poles—is so bound up with Polish patriotism that the separation of the two is impossible. "For these reasons the Nazis have absolutely forbidden the teaching of Catholic doctrines in any form or under any pretext in all the occupied territory. Every transgression is severely punished; priests and teachers are imprisoned in concentration camps, while parents are sentenced to prison terms."

The Holy Father called Poland "the bastion of Christianity

in Europe." Her history proves her right to this title. The devastation of Poland is for the world a cultural loss that is irreparable. Poland's eastern frontiers are the boundary of Western civilization, as witnessed by architectural styles, peasant costumes, folklore, music, dances, decorative art, and literary taste. All who enjoy the heritage of Christianity share in the loss sustained by Poland.

War's fury can crush the bodies of men, but it cannot destroy the spirit of a nation. Witness this statement of the *Manifesto of Young Poles*: "Every Polish youth must have as the inmost passion of his soul an aspiration for spiritual growth. He must cultivate his inner life, steadfastly lifting up his heart to those imperishable values, human and divine, which teach us the way of life: 'He that would save his life must lose it.' "

### *The Teacher of Religion*

In his Encyclical Letter on the Christian Education of Youth, the late Holy Father, Pius XI, sought to awaken the Christian world to a renewed conception of the responsibilities of parents. Parenthood carries with it the right and the duty of the religious education of the child. It is a formidable task, and the parent has need of the grace of God in its performance. Writing in *Our Parish Confraternity* (October, 1942), Mrs. Mary Lanigan Healy recalls how frightened she was at the time her eldest child was born. "Here was a child, fresh from the Hand of God, and on me as her mother rested the primary responsibility of instructing her about that God. Contemplating the vastness of that task, I was ready to surrender it before I began. . . . It was the Sister Supervisor in the hospital who said consolingly as she must have said many times before: 'You mustn't be afraid, it will come to you.' . . . It must be that instinct and grace help those who have the desire to direct the spiritual and physical well-being of their young."

She found the teaching of religion a happy and glorious

affair. The parent need not be affrighted, for in the Christian deposit of faith she has the perfect formula for the development of the perfect child. Christ Himself became a child that He might dignify childhood and give to parents a perfect exemplar of it. The story of the Divine Child has an inexhaustible appeal to childhood at all stages. The liturgy of the Church abounds in simple sensible things that the childish mind can grasp. The gift of faith is his in baptism, and his unspoiled childish mind does not rebel at the idea of an Infinite Person who can do all things. When he has been taught about God, prayer is so natural to the child that there is no exaggeration in saying that we cannot teach the child to pray too early. How sad is the neglect of a parent who permits his child to reach school age with no concept of his personal relationship to God or of his duty to pray to God!

The Confraternity of Christian Doctrine has established a standing committee to aid parents in solving problems connected with the religious education of the child at home. This committee has as its chief objectives to impress Catholic parents with a sense of their obligation to give their children a religious and moral education, and to help them in various ways in the discharge of this obligation. Through leaflets and pamphlets instruction in this work is given to untrained fathers and mothers. It is advocated that groups of parents be formed and meet regularly to discuss the actual problems of teaching religion to the young. The Parent-Educator Committee (1312 Massachusetts Ave., N. W., Washington, D. C.) solicits inquiries and offers to help all parents in the solution of problems that they meet in the instruction of their children. The Committee issues annually a volume of the *Parent-Educator*, a religious-discussion-club text with discussion aids. The titles of these volumes are illustrative: *Parental Responsibility*, *Teaching Prayer in the Home*, *Teaching Obedience in the Home*, *Teaching Honesty in the Home*. These volumes, offered at 20 cents each, are of great value to every parent and every teacher of religion.

### *The Missionary Field of China*

Recently we were privileged to attend a dinner given in honor of the Most Reverend Paul Yu-Pin, Vicar Apostolic of Nanking, China. Bishop Yu-Pin talked freely of conditions in his own country. He had words of high praise for the heroic missionaries now laboring in China, and told his hearers that the end of the war would bring with it sharp demand for increased missionary effort in that vast country. "The stand of the Catholic Church for justice and charity," said the Bishop, "has won the sincere respect and admiration of the Chinese people in their sufferings under an unjust war of aggression."

We can readily understand why the Chinese have looked upon certain European nations as symbols of imperialism. Now, fortunately, they have learned that the united nations are their friends, and through them they hope for deliverance. Mutual understanding will effect the solution of all difficulties. We thrill at the heroism of the missionaries now in China remaining at their posts and protecting Catholic foundations. The attitude of those in power in China gives every reason to hope that the end of the war will bring easy access to the hearts and souls of the millions of China, whose simple honesty and morality make them receptive of Catholic truth.

# Christ's Method of Teaching

By THE REVEREND RUDOLPH G. BANDAS, PH. D., S.T.D. ET M.

Saint Paul Seminary, St. Paul, Minn.

## I. The Divine Pedagogue

He who created the human soul and determined the laws according to which the mind assimilates and attains truth, must of necessity be the pedagogue and educator *par excellence*. In the Old Testament the future Messias stands out pre-eminently as a great teacher and prophet: "The Lord thy God will raise up to thee a Prophet of thy nation and of thy brethren, like unto me; Him thou shalt hear" (Deut., xviii. 15). The Jews were not long in acknowledging and proclaiming this quality of Christ's office: "A great Prophet is risen up among us. . . . This is the Prophet indeed" (Luke, vii. 16; John, vii. 40). Our Lord willingly acquiesced in this testimony regarding Himself: "You call Me Master and Lord, and you say well, for so I am" (John, xiii. 13); "One is your Master, Christ" (Matt., xxiii. 10). This title of the Saviour was confirmed by God the Father in a special manner at the Transfiguration when He proclaimed His beloved Son as the Doctor and Legislator whom all should hear (Luke, ix. 35).

The Incarnate Word had for centuries been foreshadowed—especially in the Sapiential literature of the Old Testament—as "Divine Wisdom" and "Word of God." In the Gospel of St. John these titles are applied directly to Christ, and the beloved disciple salutes Him as "full of grace and truth" (John, i. 14). The clouds of error and ignorance which had for ages been settling and thickening around man's intellect darkened by original sin—the deep midnight which had been brooding over peoples of the earth—were finally dispelled by a healing light from the East. How frequently the Evangelists emphasize the fact that Christ is verily *Lumen de lumine!* According to the Gospel of St. Luke, the proximate purpose of the Incarnation was to "enlighten them that sit

in darkness, and in the shadow of death: to direct our feet into the way of peace" (Luke, i. 79). St. John hails the Incarnate Word as "the true light, which enlighteneth every man that cometh into this world" (John, i. 9). St. Paul tells us that Christ's knowledge is far superior to that of men and angels, because "in Him are hid all the treasures of wisdom and knowledge" (Col., ii. 3). Christ with a special predilection identifies Himself with the "light": "I am come a light into the world; that whosoever believeth in Me, may not remain in darkness" (John, xii. 46); "I am the light of the world; he that followeth Me, walketh not in darkness, but shall have the light of life" (John, viii. 12); "I am the way and the truth and the life" (John, xiv. 6).

### *Teaching Office of Christ*

A divinely conferred office carries with it its correlative graces. As Head and Redeemer of the human race, Our Lord had a perfect knowledge of all the truths necessary for salvation. Whenever Christ taught these supernatural truths, He at the same time aided the hearer's mind internally by illuminating it with grace. Christ derived His knowledge from neither Jewish nor Greek scholars nor from any human master. He was independent of every human school and of all human authority: "And the Jews wondered saying: 'How doth this man know letters, having never learned?' Jesus answered them, and said: 'My doctrine is not Mine, but His that sent Me'" (John, vii. 15, 16). His was a fullness of knowledge by reason of the hypostatic union. Scripture affirms that the Son who proceeds from the Father received directly from God His authority to teach, and that He transmitted the same power to the Church: "As the Father hath sent Me, I also send you. . . . Going therefore teach ye all nations" (John, xx. 21; Matt., xxviii. 19). "He that heareth you, heareth Me; and he that despiseth you, despiseth Me; and he that despiseth Me, despiseth Him that sent Me" (Luke, x. 16). In fact, to such an extent were the Apostles and their successors to share in Christ's divine power to teach that those

who refuse to hear them will incur eternal damnation: "Go ye into the whole world, and preach the gospel to every creature. He that believeth and is baptized, shall be saved; but he that believeth not, shall be condemned" (Mark, xvi. 15-16).

### *The Fathers of the Church on Christ's Perfections*

The Fathers of the Church and Catholic theology attribute to Christ all perfections which are not opposed to the end of the Incarnation. Ignorance and error, however, unlike bodily sufferings, were in no wise conducive to the purpose of the Redeemer; besides, the Divine Person, to whom all the actions of Christ's human nature are properly attributable, could not make its own such states of the mind. The human intellect is capable of a threefold perfection: experimental knowledge, which is acquired through the senses and the abstractive powers of the mind; infused knowledge, which is derived from ideas innate in the mind or placed into it directly by God; beatific vision, which is a direct intuition of God and a knowledge of all things in Him. Christ possessed the beatific and the infused knowledge in their full perfection from the first moment of the creation of His soul, and successively revealed to men the treasures of wisdom hidden within Him. The perfection of Christ's human intellect demanded, however, that He not only know all things, but that He also know the different ways of acquiring knowledge. In His experimental knowledge—which was successive and progressive, in accordance with the developing perfection of His cognitive faculties (Luke, ii. 52)—Christ did not learn new things, but He learned in a new way truths already known to Him. There was no progress in the number of truths known, but only in the manner of knowing them.

The Teacher and Educator of all mankind knew all truths and ways of knowing, and actually experienced the manner in which the human mind functions in acquiring truth. His method of imparting truths to the human mind, consequently, must necessarily excite our interest and reverent curiosity.

To what extent did He appeal to the Old Testament and to Bible history? Did He use the question-and-answer method? How did He present supernatural truths? By what means did He strive to make these truths a permanent acquisition and motor-forces in the lives of His hearers? These and similar questions will be discussed during the coming year.

## II. Christ and the Old Testament

The Old Testament was to the Jews of Our Lord's time the Book of books, the book *par excellence*. There was no piece of literature comparable in the eyes of the Jewish people to the Hebrew Bible. It contained the history of the patriarchs, the precepts given to the Jews by Jahve, and the prophecies of the seers of many centuries. From this cherished sacred work, written under divine inspiration and containing God's message to men, the Jews at all times derived counsel, consolation, and assurance of redemption. Christ frequently recalled the teaching of the Old Testament in order to prepare His listeners for the lesson or the truth which He was about to expound. Fully aware of their love for Holy Writ and of their familiarity with its contents, Our Lord used the sacred text as a common meeting ground, as a basis upon which to establish the new truths which He wished to communicate to them. A quotation from one of its pages was sufficient to bring to the foreground of the hearers' mind that desired mental content upon which the new idea might readily be engrafted.

This method of teaching the new in terms of the old finds its first apt illustration in Our Lord's claims concerning His divine mission. In proving to Jews that He is the Anointed One of God, Christ frequently quotes apposite prophecies from the Old Testament. He establishes the identity of John the Baptist as Precursor of the divine Legate by a quotation from the Old Testament: "This is he of whom it is written: 'Behold I send My Angel before Thy face, who shall prepare Thy way before Thee'" (Matt., xi. 10). On another occasion,

when teaching in the synagogue of Nazareth, Christ correlates His divine embassy with a prophecy from Isaías: "The Spirit of the Lord is upon Me. Wherefore He hath anointed Me to preach the gospel to the poor, Hē hath sent Me to heal the contrite of heart, to preach deliverance to the captives, and sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord, and the day of reward" (Luke, iv. 18, 19). And while the eyes of the multitude were fixed upon Him, Christ, as He was closing the book, added: "This day is fulfilled this scripture in your ears" (Luke, iv. 21).

To impress upon the minds of His hearers the dignity of His Person, He compares Himself with outstanding personages of the Old Testament: "As Jonas was in the whale's belly three days and three nights, so shall the Son of man be in the heart of the earth three days and three nights" (Matt., xii. 40); "Behold a greater than Solomon is here" (Matt., xii. 42). On another occasion, after calling the previous mental content of the Jewish listeners to the foreground of their consciousness by the parable of the husbandman, Our Lord continues: "Have you never read in the scriptures: 'The stone which the builders rejected, the same is become the head of the corner? By the Lord this has been done; and it is wonderful in our eyes'" (Matt., xxi. 42).

The Evangelists conclude their accounts of this episode with the assertion that the chief priests and Pharisees "knew that He spoke of them." They must, therefore, have understood that Christ professed Himself to be the Divine Ambassador, the Messias, "the stone which the builders rejected." Finally, to impress upon His hearers the heavy guilt of those who refused to accept His doctrine and the punishment that would befall them, Christ recalls to their minds the fate of Sodom and Gomorrah in the days of Abraham and Lot (Matt., x. 15).

### *Christ Correlates New and Old Testaments*

Christ's method of correlating the new with the old is illustrated even more clearly in the Sermon on the Mount. In

proclaiming His Law, Christ begins by recalling several commandments of the Old Law. He carries the Jews back in spirit to Mount Sinai, to the circumstances amid which the Lord appeared to Moses. The recollection of this event prepares the minds of the listeners for the new and more perfect law which He is about to communicate to them. The solemn statements exemplifying this method are well known to all:

(1) "You have heard that it was said to them of old: 'Thou shalt not kill. And whosoever shall kill, shall be in danger of the judgment.'

*But I say to you:*

'Whosoever is angry with his brother, shall be in danger of the judgment. And whosoever shall say to his brother, Raca, shall be in danger of the council. And whosoever shall say, Thou fool, shall be in danger of hell fire'" (Matt., v. 21, 22).

(2) "You have heard that it was said to them of old: 'Thou shalt not commit adultery.'

*But I say to you:*

'Whosoever shall look on a woman to lust after her, hath already committed adultery with her in his heart'" (Matt., v. 27, 28).

(3) "You have heard that it was said to them of old: 'Thou shalt not forswear thyself, but thou shalt perform thy oaths to the Lord.'

*But I say to you:*

'Do not swear at all, neither by heaven for it is the throne of God; nor by the earth, for it is His footstool; nor by Jerusalem, for it is the city of the great king; neither shalt thou swear by thy head, because thou canst not make one hair white or black'" (Matt., v. 33-36).

(4) "You have heard that it hath been said: 'An eye for an eye, and a tooth for a tooth.'

*But I say to you:*

'Do not resist evil; but if one strike thee on thy right cheek, turn to him also the other'" (Matt., v. 38, 39).

(5) "You have heard that it hath been said: 'Thou shalt love thy neighbor and hate thy enemy.'

*But I say to you:*

'Love your enemies, do good to them that hate you,

and pray for them that persecute and calumniate you'" (Matt., v. 43, 44).

### *Assimilate Correlation of Isolated Truths*

The principle of assimilative correlation, which underlies all these examples, cannot be sufficiently stressed in contemporary catechetics. For it is clear that isolated truths will turn out to be mere non-functional memory loads which impede rather than promote mental development. Each new thought element must be related to the previous content of the mind in a relation of reciprocal activity. Each new idea must shed its light upon every item of previously assimilated knowledge and be in turn illumined by the truths which already hold a place in the structure of the growing mind. Apperception or association—that is, the vital assimilation of new images and concepts with the old ones latent in the child's mind—is always an important part of the learning process. Accordingly, the preparation for a new lesson must always take the form of a review of knowledge already possessed.

Since His listeners were well acquainted with Old Testament history, it was not necessary for Our Lord to teach it in a systematic manner. He usually referred to the sacred history of the Jews merely to illustrate and confirm a truth or to strengthen the faith and devotion of His followers. The following comparisons of historical incidents with present events will readily illustrate this principle:

- (1) David in the Temple—disciples and the Sabbath (Matt., xii. 1-8).
- (2) Ninivites—His unrepentant generation (Matt., xii. 41).
- (3) Times of Noe and Lot—watchfulness (Luke, xvii. 26-30).
- (4) Sodom and Gomorrha—rejection of Christ's doctrine (Matt., x. 15).
- (5) Solomon and Jonas—His Divinity and Resurrection (Matt., xii. 39-41).
- (6) Brazen serpent—Redeemer (John, iii. 14, 15).
- (7) Manna—the Eucharist (John, vi. 31-35).

- (8) Elias and Eliseus—Christ and strangers (Luke, iv. 25–30).
- (9) The burning bush—objections of the Sadducees (Mark, xii. 26).
- (10) Solomon's glory—God's Providence (Luke, xii. 27).
- (11) Prophecies—Christ's Messiahship (Luke, xxiv. 25, 26).

Our Lord not only engrafted the New Testament upon the Old and explained the former in terms of the latter, He not only interpreted accurately individual Scriptural passages, but He accomplished what the Scribes and Pharisees failed to do. He emphasized the true spirit of the Old Testament by showing that it is Christo-centric and refers primarily to Himself. He instructed His disciples and Apostles concerning this correct view of the Old Testament. For example, He explained to the two disciples of Emmaus that, if He had not suffered, He would not be the Messias of whom the Scripture spoke: "O foolish, and slow of heart to believe in all things which the prophets have spoken! Ought not Christ to have suffered these things, and so to enter into His glory? And beginning at Moses and all the prophets, He expounded to them in all the scriptures the things that were concerning Him" (Luke, xxiv. 25, 27). Shortly before His Ascension He recalled to the Apostles that during His mortal sojourn He had been wont to point out to them the passages in the Pentateuch and other books of the Scriptures which had reference to the mysteries of His life, death, and glory: "These are the words which I spoke to you, while I was yet with you, that all things must needs be fulfilled, which are written in the law of Moses, and in the prophets, and in the psalms concerning Me. Then He opened their understanding, that they might understand the Scriptures" (Luke, xxiv. 44, 45).

Our Lord indicated to His followers how the Old Testament leads naturally to the New Testament, how in the Old Testament the New Testament lay concealed, and how in the New Testament the Old Testament was made manifest. This viewpoint might well be kept in mind by the teacher of Bible

History. He must remember that a class in Old Testament history is nevertheless a class of Christian doctrine. Under the teacher's prudent guidance the children must learn and realize that Christ stands at the center of the entire history and doctrine of salvation. They must learn to refer all religious truths to Christ, find in Him all their motives for action, and consider Him as the beatific end of all human existence. They must learn to love Him who is the way, the truth, and the life, the beginning and end of faith, the light of the world, Jesus Christ, the same yesterday, today, and forever. Jesus Christ must be the one focus in which all rays of Biblical and catechetical knowledge converge and from which they derive their intelligibility and meaning.

The words of the disciples of Emmaus clearly show how effectively Christ interpreted the Scriptures. Their minds were illumined by faith and their hearts inflamed with love while Christ conversed with them: "Was not our heart burning within us, whilst He spoke in the way, and opened to us the Scriptures?" (Luke, xxiv. 32). When in His native city He was pointing out to the multitude that the prophecy of Isaias referred to Himself, "all gave testimony to Him, and they wondered at the words of grace that proceeded from His mouth" (Luke, iv. 22). His words in the Sermon on the Mount show His great esteem for the Old Testament and His efforts to inculcate into others the same high regard for Holy Writ: "Amen I say to you, till heaven and earth pass, one jot or one title shall not pass of the law till all be fulfilled" (Matt., v. 18). The force of the Scriptures is comparable to the testimony of a man risen from the dead: if the brothers of the rich man "hear not Moses and the prophets, neither will they believe, if one rise again from the dead" (Luke, xvi. 31).

# Developing a Personal Love for Jesus Christ in the Elementary Student

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During His mortal life Christ laid down the principle of volitional activity as a proof of love. "If anyone love Me, he will keep My word."<sup>1</sup> Few are the Christian teachers who do not realize the necessity of the second clause, but there are many who overlook the condition on which it is founded, "If anyone love *Me*." To develop in the children we teach a strong personal love for Jesus Christ, is at the same time to strengthen will action by the noblest and most potent means.

The love which should be developed in our children is a divine gift present in every baptized soul that still continues in the state of sanctifying grace. "The charity of God is poured forth in our hearts by the Holy Spirit who has been given to us."<sup>2</sup> Because its specific acts are always at the same time the acts of our free will, the activity of this virtue is simultaneously an activity of our wills. Love, however, is not only volitional. It is often intensely emotional and sensory. There is an emotional and sensible appeal in the love which the Person of Jesus Christ inspires. This aspect of the love of God must always be kept in view. We teach children to love God for the highest motives, but sometimes with too much emphasis on motives which are abstract and, to the child, unimpressive. We neglect to make use of the teachings of faith, the Gospel narrative, to discover there motives for love immensely more impelling.

Keeping ever before us that our major objective is proper will action, we must take into consideration the fact that the will is a blind faculty, dependent upon the representations of good presented to it by the intellect. "Nothing is willed un-

<sup>1</sup> St. John, xiv. 23.

<sup>2</sup> Romans, v. 5.

less it is first known."<sup>3</sup> The intellect, in turn, depends for material to form its judgments upon the senses and the imagination. Obviously, in our efforts to convince our children of the necessity of correct willing motivated by love, we must present vividly to their senses and imaginations the Person of Jesus Christ.

### *Making Christ's Personality Real for Children*

How can the personality of a Man who trod this earth two thousand years ago be made more compellingly attractive than the temptations of a world using every possible sense appeal? Admittedly, the task is one of superhuman difficulty. Nature unaided is defeated at the outset, but the grace of God will support us, if we ask for it, depend upon it, and realize our utter helplessness without it. However, in our efforts to make Christ real to our children, we must never expect them to feel "more sensible love for God than for creatures; for creatures, howsoever imperfect, appeal to our sensibility much more than the invisible God."<sup>4</sup> For this reason it is inconclusive to reprimand children for non-attendance at optional devotions by saying: "You could sit at a motion picture for three hours and not mind it at all, but don't ask you to spend a half-hour at October devotions!"

Difficult as our task may be, we are urged onward to the accomplishment of it by our growing realization of the inadequacy of sterile injunctions, reprimands, and "Thou shalt not's!" No Catholic teacher who sees the products of so much toil and sacrifice slipping into the ranks of "Sunday Catholics" doubts the need of a vitalizing force in our teaching of religion. "I am come to cast fire unto the earth" was Christ's cry, "and what will I but that it be kindled?"<sup>5</sup> The fire has been cast by Christ's life, teachings, and death. Catholic teachers must feed that sacred flame.

Immeasurable would be the advantages accruing to the

<sup>3</sup> William A. Kelly, *Educational Psychology* (Bruce Publishing Company), 143.

<sup>4</sup> *Catholic Encyclopedia* (Encyclopedia Press), IX, 398.

<sup>5</sup> Saint Luke, xii. 49.

souls instructed, to the teacher herself, and to the Church in general, if an endeavor were made to base religious living on a deep, personal love for Jesus Christ. A soul trained to act from motives of love opens up like a parched flower to the dew; for love is a natural as well as a supernatural activity of the soul. Yet, years of contact with the heresies of Calvinism and Jansenism have affected even our devout Catholics, so that fear has become a too powerful force in their spiritual lives. Set a soul in an atmosphere warm with love—God's love for the soul, the soul's love for God—and its reaction will justify St. Augustine's license: "Love God and do what you will." How greatly we should emphasize God's love in our teaching! Our children know that God is good, that He is just, that He is merciful, generous and kind; but how few of them realize that He loves them, with, at the same time, an understanding of what the word "love" means. This lack is our fault, because we Catholic teachers have not ourselves grasped the tremendous significance of what it means to love God and to be loved by Him.

### *The Teacher Can Convey Only What She Has Experienced*

This point brings us to the second great benefit: the teacher who tries to present God's love convincingly, will soon discover that she is her own most apt pupil. Even as she instructs others, points unnoticed in all her years of meditation and spiritual reading will unfold to her mental vision with breath-taking clarity. The streams of grace set in motion by her, in her children and in her own soul, will extend effectively to the farthest bounds of the Church.

The work of preparing children to live on earth the lives of charity which they will continue in heaven is a work of supernatural character. To accomplish it requires supernatural powers readily to be obtained by the Religious, devoted as she is to a life of prayer and extreme self-sacrifice. In particular, however, the Religious teacher will prepare herself for this work in her own meditations, for it is there that she gathers the materials which later she will impart to her

charges. From meditation she will gain deep insight into the love of Jesus Christ for every soul.

The golden moment of her school day will come when she can instruct her children in the truths which have become a living experience to her through meditation, prepared for and inspired by prayer. It is at that moment that she will reveal the splendor of Christ's love to her pupils. The sentence, "God loves you," will become the most astounding fact that any day's lessons could contain.

"God loves you." Let her explain it word by word: "God." Who is He? The Creator, the One who has made all from nothing, this earth, the sun, the moon, the stars. He has made them, and keeps them in the hollow of His hand. 'Loves.' What does that word mean? Cares for, wants to help, looks after, longs to have with Himself forever in heaven. 'You.' And who are you? A creature of God, one whom God selected to create instead of the million other boys or girls He could have made; He decided to make *you* because He loved *you*, just as you are, everything about you: your eyes, your face, your character, your soul, whatever makes you different from every other child in the world. God loves *you*, everything about you except sin." What heart—above all, what child's heart—would not expand to an act of love for God at so gracious a choice? Whose will would not resolve to avoid sin, if such thoughts were presented to him often and clearly enough?

The children can be brought to understand that, if God had merely created us out of love, it would have been a privilege beyond all meriting. Step by step they can be led to realize the limitless expanses of that love in His care of them in providing a mother and a father selected from all the world especially for them. Let no one have any anxiety that those from less happy homes will question God's providence in their regard; they always appreciate their parents most.

It is not only the important things of life that are under the watchful, loving Eye of God. The teacher now has a mar-

vellous field for developing appreciation of God's love by pointing out that the beauties of nature in their environment are the personal gifts to them from a Father's lavish hand. An incredulous smile once greeted a remark in this vein in regard to a beautiful sunset. The class could not believe that the glorious pageant was being displayed for their especial benefit; but a moment's clear thinking made them realize that God does nothing without a reason, that God knew they were going to see that sunset, and that that was one reason for His making it so beautiful. Once children grasp this all-pervading Presence working through every medium for them, the prompt acceptance of all the dispositions of His providence will be immeasurably stimulated. Then will be fulfilled the requirements for effective volitional activity, the presentation of sound motives. "The basic motives of a child's volition must, so to say, grow up with him. They must be so chosen that, the more he uses them and the better he understands them, the more powerful they become."<sup>6</sup> Constant working on these principles will lead to what Dom Moore considers "by far the most important thing in volitional activity: a unit plan of life . . . the intellectual basis of the normal management of our whole life."<sup>7</sup>

Through a series of instructions an even stronger appeal for God's love can be based on a study of Christ's life on earth. One of the reasons for the Incarnation was to set us an example of perfect Christian living, because Christ knew well the truth of the proverb: "Words move; example compels." Too often Christian teachers are content with a surface treatment of Christ's life. As a result the class loses interest, and a bored, "I've-heard-all-that-before" expression settles on the faces which we wish to kindle with love.

What can we do? It is here as perhaps nowhere else that our personal meditation will come to our rescue. In this exercise we ourselves will penetrate beneath the Gospel scene and find the heart of Jesus Christ warmly beating with

<sup>6</sup> Leo F. Miller, *General Psychology* (Joseph F. Wagner), 239.

<sup>7</sup> T. V. Moore, *Dynamic Psychology* (J. V. Lippincott Company), 389.

human sympathy and tenderness, a heart that had compassion on the multitude, that could never refuse a widowed mother's tears nor indeed the prayer of any woman from that of His own Mother before His hour had come, to the plea of a Syro-Phoenician outcast whose wit was as keen as her faith was strong.

After a few weeks of earnest prayer perhaps we will make the characters of the Gospel stories live, walk, and act before our children's imaginations. Most important of all, our word picture of the Man-God will bring them into a new intimacy with Jesus Christ Himself, and they will slowly but ever more fully realize that Christ was a *Man* with all the characteristics of the ideal hero, with a strong winning, *human* personality that is too often overlooked in our treatment of the Divine Life.

### *Recreating the Gospel Scenes for Children*

Let us consider, for example, how a teacher will transport her class imaginatively to a dusty road outside Jericho to watch the crowd with Jesus at its core slowly advancing towards the town. Clearly she can show them the delight of Zacchæus, the chief of the publicans, at this opportunity to see Jesus; explain his fear of ridicule from the crowd because of the publican's generally unsavory reputation, and his inability to see over the heads of the people "because he was small of stature."<sup>8</sup> She can describe how he climbs the low-branching sycamore tree, overhanging a nearby wall. Then she will be able to make the class see, through the eyes of Zacchæus, the Man who is the center of the approaching throng, the tall, broad-shouldered figure, the well-shaped head, the firm, commanding voice. With Zacchæus the class will feel their heartbeats quicken as Christ stops under the very tree where the publican has taken refuge; she will not have to point out to American children the humor in the situation as Jesus very deliberately looks up through the overhanging foliage to

<sup>8</sup> Saint Luke, xix. 4.

the little man straddling a branch! What an opportunity she will have at this point to describe to them the face of Jesus Christ as He looks up and calls Zacchæus by name, and Zacchæus looks down into the eyes of One who not only offers friendship but is anxious for his own friendship in return! The tension of the wonderful moment of invitation contained in the words, "Zacchæus, make haste and come down, for I must stay in thy house today,"<sup>9</sup> will be broken as the class watches their little friend (for, by this time, they understand and love Zacchæus), slide down the tree with more haste than dignity and proudly bear off to his home the Divine Guest.

The teacher who brings before her class thus vividly the Person of the Word Incarnate will arouse an emotional response in her children that is not to be undervalued. Children thus instructed have surely more effectual motives for action than could be aroused by "do's and don't's." "Appeals to the sentiment are by no means to be excluded (in the training of a child's will) but they must rest on rational grounds of intrinsic value. The effectiveness of the motives of volition is raised to its highest degree when they are united in a coördinated system that is constantly and vividly kept before the subject's mind."<sup>10</sup> The Catholic Church has always understood this necessity of keeping truths "constantly and vividly" before the minds of her children in the repetition of the Gospel story year by year. How much more vivid a recollection could the Gospel be to those whose minds had been trained to see beneath the inspired sentences the Sacred Personality who lives through the pages of the New Testament! Then the Sunday Gospel would not receive a perfunctory attention for a few moments, after which the congregation fall back into the comfortable positions of mere spectators once more. The Gospel would be a reawakened contact with something already developed long before, a renewal of old friendships with the Apostles, Mary Magdalene, the multitudes of Judea and Galilee, and above all with Christ Himself.

<sup>9</sup> Saint Luke, xix. 5.

<sup>10</sup> Leo F. Miller, *op. cit.*, 239.

# Theological Details of the Revised Baltimore Catechism

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## Lesson 35

This lesson, like Lesson 26 of the old Catechism, treats of the Sacrament of Matrimony. Q. 457, proposing the definition of this Sacrament, corresponds to the former Q. 282, but is more complete and more exact. In the old Catechism the contracting parties were said to be "a Christian man and woman," whereas the phrase now employed is "a baptized man and a baptized woman." For it is only when both parties are baptized that their marriage can be a Sacrament. Two unbaptized persons contracting marriage, even though they professed belief in Christianity, would not receive the Sacrament of Matrimony. The new question also states that the parties bind themselves *for life*. If a man and a woman went through the marriage ceremony intending to accept each other as husband and wife only for a determined period of time, they would neither make a valid marriage contract nor receive the Sacrament. Finally, the definition now contains mention of the chief effect of Matrimony, the grace given to the contracting parties to discharge their duties.

The natural query as to what constitute the duties of husband and wife is answered in the new Q. 458, which presents these duties as chiefly two: to be faithful to each other and to provide for the children God may send them. In explaining this second duty, the Catechism states that the parents must provide for the welfare of their children *in every way*, which signifies their bodily well-being, their intellectual development, and their spiritual and moral training.

Q. 459 asserts the Catholic doctrine of the indissolubility of Christian marriage, as did the former Q. 284, and also incorporates the Scriptural text wherein Christ Himself teaches this doctrine: "What therefore God hath joined together,

let no man put asunder." It is to be noted that this question refers only to the bond of a marriage which is a Sacrament. In certain circumstances, with the authorization of the Church, the bond of a marriage which is not a Sacrament—a marriage contracted by two unbaptized persons or by a baptized and an unbaptized person—can be severed. Thus, the Catholic Church recognizes what is known as the Pauline privilege (because it is proclaimed by St. Paul in the First Epistle to the Corinthians). This means that, if two unbaptized persons are married and one of them subsequently receives Baptism, the latter is allowed to contract a new marriage in the event that the unbaptized partner refuses to live with the baptized person, or would be a source of spiritual harm to him or her. It is well to note in connection with this question that even the marriage of two baptized persons can be dissolved by the Church, if they have never lived together as husband and wife.

Q. 460 is new, intended to explain the essential quality of marriage known as its unity. The opposite of this is polygamy. It is true that under the Old Law, by a special dispensation of God, a man could have more than one wife. However, since the establishment of the New Law by Christ this permission has been recalled. Not even the Pope could allow a married person to contract a second marriage, while remaining bound by the ties of the first marriage. However, the catechist should explain very clearly that the Church often gives a declaration of nullity, which is very different from a divorce or a permission to contract a polygamous union. When the Church gives a declaration of nullity, she simply declares that two persons who have been living as husband and wife were never really married, because there was some flaw or impediment in the marriage when they contracted it. Hence, each of these persons is now free to marry again, as far as the previous marriage is concerned.

Q. 461 corresponds to the former Q. 283. It contains a very important truth, namely, that whenever two baptized persons are validly married, their marriage is a Sacrament.

This holds whether they are Catholics or non-Catholics. It is true even though they are not believing or practicing Christians, provided only that both have been validly baptized. The reason is that Christ raised every marriage between two baptized persons to the dignity of a Sacrament, so that the very contract by which such persons enter the married state is a Sacrament, whether they believe it or not.

QQ. 462 and 463 correspond to the former Q. 287, and deal with the authority to make laws regarding the marriages of baptized persons. Q. 462 states that this authority belongs to the Catholic Church alone, and adduces two reasons in proof of this. The first is that the Catholic Church alone has authority over the Sacraments. This reason is applicable when both parties are baptized, since such a marriage is a Sacrament. For this reason the Church possesses the right to legislate even when both are non-Catholics (provided they are baptized), since Christ gave to His one true Church complete authority over the administration of the Sacraments, no matter who confers them or receives them. The second reason, applicable to a marriage between one who is baptized and one who is unbaptized, is that the Church alone has authority over sacred matters affecting baptized persons. Such a marriage is not a Sacrament, but it is a sacred contract, and accordingly the Church has the exclusive right to legislate for it, at least as far as it affects the baptized party.

Q. 463 explains that civil authorities can make laws relative to the marriages of baptized persons only as far as the merely civil effects of these marriages are concerned. Thus, the State can legislate that all marriages be recorded in the city hall or court house, and it can determine the amount of inheritance a married man must leave to his widow. But, according to Catholic principles, the State has no right to legislate for the marriage itself, when the parties are baptized. Thus, when civil authorities forbid the marriage of any person who is afflicted with some manner of disease, they are encroaching on the domain of the Catholic Church in extending this prohibition to baptized persons. It is true, Catholics observe

the marriage laws passed by the civil authorities, because difficulties and discord would ensue if they disregarded them. But it must always be remembered that Catholics recognize no genuine right on the part of the State to legislate for the marriages of baptized persons. Such legislation is just as much a violation of the Church's rights as there would be if the State forbade certain persons to receive the Sacraments of Penance or Extreme Unction. However, Catholic theologians admit that the civil authorities can legislate for the marriage of two unbaptized persons and even establish impediments for such a marriage, just as the Church can set up impediments for the marriages of the baptized.

Q. 464 corresponds to the former Q. 286, which stated that to receive the Sacrament of Matrimony *worthily* two conditions are necessary: to be in the state of grace and to comply with the laws of the Church. The Revision adds a third condition: to know the duties of married life. This is merely an application of the general principle that any one who undertakes a state of life must be familiar with the rights and duties it entails. Indeed, if a person went through the marriage ceremony without understanding, at least in a general way, the fundamental purposes and duties of marriage, the marriage would be null and void. However, it should be noted that the state of grace is required only for the *worthy*, not the *valid*, reception of the Sacrament of Matrimony, so that a person receiving this Sacrament in mortal sin is not on that account prevented from contracting a true marriage, although he is guilty of a sin of sacrilege.

Q. 465 treats of what is called the form of Matrimony—the nature of the ceremony required for a valid marriage by a Catholic. The marriage ceremony must take place in the presence of an authorized priest and at least two witnesses; and this law holds, whether both parties are Catholics or only one is a member of the Catholic Church. This question also explains who is an authorized priest: a parish priest (within the limits of his parish), a bishop (within the limits of his diocese), or a priest delegated by either of these two to assist

at the marriage. The priest delegated by the pastor can assist at the marriage only within the limits of the pastor's parish; whereas a bishop can depute a priest to assist at a particular marriage anywhere within his entire diocese. The vicar general of a diocese has the same power as the bishop in the matter of assisting at marriages and delegating other priests.

If a Catholic attempts to contract marriage without the presence of an authorized priest and two witnesses (for example, before a non-Catholic clergyman or a civil official), his marriage is null and void in the sight of God and of the Church, even though it may be recognized by the civil law as a true marriage. However, there are two occasions when a Catholic, unable to secure the presence of an authorized priest, may contract a valid marriage in the presence of two witnesses only: first, when either of the contracting parties is in danger of death; second, when it is prudently foreseen that it will be impossible to obtain an authorized priest within a month.

The catechist should explain that the priest is required to be present as the Church's official witness, not as the minister of the Sacrament of Matrimony. The contracting parties themselves administer the Sacrament by making the marriage contract, each one conferring the Sacrament on the other.

Q. 466 corresponds to the former Q. 285, but presents the effects of Matrimony under the two general headings of sanctifying grace and sacramental grace. Since Matrimony is a Sacrament of the living, intended for those already in the state of grace, the first effect is designated as an *increase* of sanctifying grace. The second effect, the special sacramental grace of Matrimony, aids the couple to perform their duties as husband and wife towards each other and as father and mother towards their children.

Q. 467, on the way to prepare for a holy and happy marriage, presents the matter given in the previous Q. 291, with a few modifications. Whereas in the old Catechism Catholics were advised to seek the blessing of their pastor, the Revision recommends that they seek the advice of their confessor.

For, since the entrance into the marital state has so important a bearing on a person's eternal salvation, the one who best knows a person's good and evil inclinations is the one best suited to direct him in this matter; and this is ordinarily one's confessor. Moreover, explicit mention is made of the necessity of practicing the virtues, especially chastity, in preparation for marriage. This is a very significant point in view of the moral laxity and indecency that too often characterize the conduct of young people before marriage at the present day.

Finally, in Q. 468 two means are suggested of obtaining God's blessing on a Catholic marriage: to receive the Sacrament of Matrimony at a Nuptial Mass and to receive Holy Communion devoutly. Teachers of Christian doctrine should impress on their pupils that this is the ideal type of Catholic marriage. Catholics may, indeed, be married without a Mass, for there is no law of the Church commanding that the Sacrament of Matrimony be received in conjunction with the Holy Sacrifice. But it is not in harmony with the wish of the Church that Catholic couples deprive themselves of the special blessing of the Nuptial Mass, particularly when their sole motive is to have the pomp and style surrounding an afternoon wedding.

# Scriptural References for the Revised Baltimore Catechism

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## Lesson 30: *Contrition*

(a) 2 Kings 12, 13:

David expresses his contrition in unmistakable words.

(b) Psalm 50, 1-21:

This psalm was written by David to express the sorrow he felt because of his sin (cf. 2 Kings 11, 1, 12, 13).

(c) Matthew 4, 17:

Our Lord calls upon the people to do penance, that is, to show by word and works their sorrow for their sins.

Question 388 (No. 1, 175).

*Contrition is sincere sorrow for having offended God, and hatred for the sins we have committed, with a firm purpose of sinning no more.*

(a) 2 Kings 12, 13:

David expresses his sorrow, and says that "he has sinned against God" (cf. Psalm 50). The prophet calls upon the people to forsake their sinful ways and to return to the Lord. Implicitly, we find expressed sorrow for sin, hatred for the same, and a firm purpose of sinning no more.

(b) Isaias 55, 7:

The prodigal son, a figure of sinners, expresses sorrow and hatred for his sins (not in these words, but by saying that he has sinned); and by returning and expressing his willingness to labor as a hired servant in his father's house he indicates his firm purpose of amendment.

Question 389. *God will not forgive us any sin, whether mortal or venial, unless we have true contrition for it.*

(a) Deuteronomy 4, 25-31: The Israelites are warned not to fall into idolatry. Yet, should they fall, God will be found by them, provided they do penance ("seek him with all thy heart, and all the affliction of thy soul").

(b) Joel 2, 12-13:

A mere rending of garments does not suffice for the forgiveness of sins; true contrition is necessary.

(c) Luke 22, 54-62:

Peter's weeping is an indication of his true contrition. That Christ forgave him his sin is known from the result: Peter confesses his love and Christ appoints him head of the Church (cf. John 21, 15-17).

*Question 390. Sorrow for sin is true contrition when it is interior, supernatural, supreme, and universal.*

Psalm 50:

David's sorrow is interior (vv. 12, 19); it is supernatural (vv. 3, 19), supreme (the entire psalm expresses the author's complete turning away from sin unto God); universal (vv. 3, 4, 9, 11, 12).

*Question 391. Our sorrow is interior when it comes from our heart, and not merely from our lips.*

(a) Joel 2, 12-13:

God desires interior contrition (rend your hearts) and not mere external signs (not your garments).

(b) Luke 3, 7-14:

St. John the Baptist insists on interior conversion, and not on a reliance of descent from Abraham. Fruits worthy of penance must be brought forth.

*Question 392. Our sorrow is supernatural when, with the help of God's grace, it arises from motives which spring from faith and not merely from natural motives.*

(a) Judges 10, 15-16:

The supernatural sorrow of the Israelites is manifested by their confession of their sin and by their serving of God. We might add that it was occasioned by temporal miseries, as in the case of the prodigal son. The love of the sinful woman obtained forgiveness of sins. This love was an indication of supernatural sorrow of sin, for mere natural love would not have obtained pardon.

*Question 393. Our sorrow is supreme when we hate sin above every other evil, and are willing to endure anything rather than offend God in the future by sin.*

(a) Psalm 50:

While not stated in explicit words, yet the entire Psalm conveys the impression of the author's hatred of sin, and his willingness to endure anything rather than sin again. The words of the prodigal son indicate his hatred of sin; his willingness to return home and work as a hired servant show that he is ready to endure anything rather than remain in his state of sin or in the occasion of sin.

*Question 394. Our sorrow is universal when we are sorry for every mortal sin which we may have had the misfortune to commit.*

(a) 1 Kings 7, 3-4:

God demands of the Israelites a complete conversion of the heart and a service directed to Himself alone. This indicates the need of universal sorrow.

(b) Joel 2, 12-13:

Again the total conversion of the heart is demanded.

(c) James 2, 8-11:

The argument here is by deduction. St. James points out that by breaking one point of the law a person is guilty of the whole law; that is, the law is unified by charity, and by an offense charity is lost, and so the offending person is considered guilty of the entire law. By inference, then, we can argue that not to be sorry for all sins (that is, not to have universal sorrow) is not to have true contrition.

*Question 395. We should try to have sorrow for all our venial sins when receiving the Sacrament of Penance, and, when we have only venial sins to confess, we must have sorrow for at least one of them or for some sin of our past life which we confess.*

(a) Ecclesiasticus 17, 21-23: The author calls upon the sinner to hate his sin; he makes no distinction. So we too should try to have sorrow for all sin, even venial sins, when we go to confession.

(b) John 1, 29: Our Lord is called the Lamb of God who takes away the sin of the world—that is, all sins. We then should have sorrow for every sin, since Christ suffered and died for all sins.

*Question 396 (No. 1, 176). We should have contrition for mortal sin because it is the greatest of all evils, gravely offends God, keeps us out of heaven, and condemns us forever to hell.*

(a) Deuteronomy 4, 25-31: Note how idolatry (and all sin as well) offends God, calls down His wrath upon the sinner, keeps the offending Israelites from the possession of the promised land (a figure of heaven from which we are excluded by sin).

(b) Ecclesiasticus 17, 21-23: Sin is called an abomination, that is, something very evil, and something that offends God. Contrition is demanded by the words, "turn to the Lord."

(c) I Corinthians 6, 9-10: St. Paul indicates various mortal sins that exclude from the kingdom of heaven.

*Question 397 (No. 1, 177). We should have contrition for venial sin because it is displeasing to God, merits temporal punishment, and may lead to mortal sin.*

(a) Ecclesiasticus 7, 9: The wise man will plead with God to wash away his sin. So, the good Christian will plead with God to wash away his sins, regardless of kind (cf. Ecclesiasticus 19, 1). Man must suffer for his sins, even though he will be saved. St. Paul indicates the doctrine of purgatory in this passage, and while he does not indicate that the flames of purgatory will cause man to

(b) I Corinthians 3, 12-15:

suffer for his venial sins, yet we know from theology that venial sins will be punished in purgatory, for as sins they must be satisfied for, either here or hereafter.

*Question 398 (No. 1, 178).* *There are two kinds of contrition, perfect contrition and imperfect contrition.*

- (a) Judges 10, 11-16: We have here an example of imperfect contrition. The Israelites were sorry for their sins because of the punishments meted out by God.
- (b) Luke 7, 36-50: Love is the basis of the sorrow of the woman for her sins. This is an example of perfect contrition.

*Question 399 (No. 1, 179).* *Our contrition is perfect when we are sorry for our sins because sin offends God, whom we love above all things for His own sake.*

- (a) 2 Kings 12, 13; Psalm 50: David's sorrow seems to be perfect; there is only the expression of his offense against God, no indication of his fear of punishment.
- (b) Luke 23, 39-43: We have in the words of the penitent thief an expression of perfect contrition. His faith, hope, and love are so great that he asks for remembrance in the Kingdom of God; Our Lord gives him eternal life, an indication of the perfection of his sentiments.

*Question 400 (No. 1, 180).* *Our contrition is imperfect when we are sorry for our sins because they are hateful in themselves or because we fear God's punishment.*

- 3 Kings 21, 16-29: Achab feared God's punishments and so humbled himself before God, thereby obtaining a mitigation of his punishment. God then accepts imperfect contrition as a sufficient reason for the forgiveness of sin (cf. Judges 10, 11-16).

*Question 401 (No. 1, 181).* *To receive the Sacrament of Penance worthily, imperfect contrition is sufficient.*

- Judges 10, 11-16; 3 Kings 21, 16-29: If God accepted imperfect contrition in the old law, the era of justice, then certainly He will accept imperfect contrition in the new law, the era of charity, as a sufficient motive for the forgiveness of sin.

*Question 402.* *We should always try to have perfect contrition in the Sacrament of Penance because perfect contrition is more pleasing to God, and because with His help we can always have it.*

- (a) Luke 7, 36-50; 23, 39-43: Note in these two examples how Our Lord rewards the sorrow of the penitents, an indication of His pleasure.

(b) Luke 11, 1-10:

Our Lord teaches us to ask and we shall receive; God then is willing to give us perfect contrition if we ask for it.

*Question 403. A person in mortal sin can regain the state of grace before receiving the Sacrament of Penance by making an act of perfect contrition, with the sincere purpose of going to confession.*

(a) Luke 7, 36-50:

The love (perfect contrition) of the sinful woman obtained pardon for her sins. So will perfect contrition obtain pardon for our sins, provided we intend to comply with God's law of confessing sins.

(b) Luke 15, 11-21:

The father of the prodigal son did not even allow his son to finish his confession. His return coupled with his intention sufficed for forgiveness. So our Heavenly Father will forgive us our sins provided we have the contrition of the prodigal son and the intention of confession.

*Question 404 (No. 1, 182). If we have the misfortune to commit a mortal sin, we should ask God's pardon and grace at once, make an act of perfect contrition, and go to confession as soon as we can.*

(a) Luke 22, 54-62:

Peter gives us an example of immediate contrition for sin, by going out and weeping bitterly as soon as he became cognizant of his sin.

(b) Acts 2, 37-41:

On Pentecost day the listeners to Peter were struck with compunction and immediately asked what they should do. Their penance followed at once. This is another example for us.

*Question 405 (No. 1, 183). We may not receive Holy Communion after committing a mortal sin, if we merely make an act of perfect contrition; one who has sinned grievously must go to confession before receiving Holy Communion. (N. B. With regard to the reception of Holy Communion in mortal sin, see Lesson 28, Question 368. With regard to the necessity of confession, the next Lesson will deal with it.)*

*Question 406. The firm purpose of sinning no more is the sincere resolve not only to avoid sin but to avoid as far as possible the near occasions of sin.*

(a) Ecclesiasticus 21, 1-4: There is implied a purpose of amendment in the advice of the author to avoid sin and its occasions, for the sinner is told to sin no more.

(b) Matthew 26, 40-41: Our Lord warns the apostles to watch and pray lest they enter into temptation (note the result with regard to Peter, who failed to watch and pray, then entered into the courtyard of the high priest, only to fall). We may extend Our Lord's words to ourselves, and say that we too should watch and pray after we have sinned lest we com-

mit the same sins and enter the same occasions of sin. This is nothing more than to have a sincere purpose of sinning no more.

*Question 407. If a person has only venial sins to confess, he must have the purpose of avoiding at least one of them. (There is nothing in Sacred Scripture with regard to this.)*

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### Can We Solve Delinquency?

"What about the solutions? In the vast majority of cases in which 15- and 16-year-old youngsters become either major criminals or delinquents, the parents are most definitely to blame. The records of institutions for the correction of juveniles almost invariably show that broken homes and juvenile delinquency march hand in hand. Had children been intended to raise themselves without benefit of parents, God would not have established parenthood as a sacred responsibility. Had the Creator not intended that children should have both male and female parents, and not be reared in homes in which one of the parents is absent without moral leave, He probably would have created only one sex and made it capable of all phases of reproduction within itself.

"But all juvenile wrong-doers do not come from broken homes. Many parents, devoted to each other, are flabbergasted to find their children's names on police blotters. What's the answer to that one? Let us see what the superintendents' department of the National Catholic Education Association had to say on the subject during its convention held in Pittsburgh last November. The Right Reverend Monsignor George Johnson, head of the association, told the assembled Catholic school superintendents that 'fundamentally, the increase (in juvenile delinquency) shows a lack of religious training in the home and in the school'" (H. C. McGinnis, in *Columbia*, January, 1944).

# **Religious Education of Public High School Students**

**By THE VERY REVEREND MONSIGNOR LEON A. MCNEILL, M.A.**  
Diocesan Superintendent of Education, Wichita, Kansas

"But the principal battleground of youth as far as religious education is concerned lies in the period of adolescence—the high school and early college years. Here the field of labor of the Confraternity is truly tremendous, at once the most difficult and the most important. The awakening of the Confraternity forces to this work throughout America during the past five years has been more than gratifying. It has been portentous. Where five years ago efforts to reach Catholic youth in public high schools were successful only in a few sections, especially when release time was available, today from East to West and from North to South a hundred organized diocesan Confraternities are grappling with it as their Number One problem. And if great numbers of high school youth have been entered in Confraternity classes, they are only a fraction of those yet to be reached. The fact that encourages one to look for victory is that this situation is being faced frankly, its difficulties appraised, and its solution sought through the coöperation of thousands of intelligent and apostolic Confraternity groups."

In these words Bishop Edwin V. O'Hara of Kansas City, Chairman of the Episcopal Committee of the Confraternity of Christian Doctrine, summed up the "Number One Problem" of the Confraternity in an address delivered at the National Catechetical Congress held in Los Angeles in October, 1940. For at least a decade of years catechetical leaders throughout the country have been of one mind in describing the religious education of Catholic youth who are in attendance at public high schools as a field of labor which is "truly tremendous, at once the most difficult and the most important."

Even a casual reading of current Catholic periodicals and some acquaintance with efforts being made to solve this

problem in various dioceses of the United States will lead one to the following well-founded conclusions: (1) the problem is very serious—in extent, in present dangers, and in its implications for the future of Catholicity in this country; (2) earnest efforts to solve this problem are being made by Ordinaries, Confraternity Directors, pastors, Religious teachers, lay catechists, parents, and, be it said to their credit, by public-school authorities and government officials in all parts of the United States; (3) although results are frequently discouraging and difficulties seem at times to be well nigh insurmountable, quite substantial progress is being made in areas where all concerned work together sincerely and earnestly.

In 1940, according to the National Catholic Welfare Council Department of Education, there were 361,123 students in attendance at 2,105 Catholic high schools and academies in the United States. The best estimate we can make after consulting the figures of a number of Catholic educators who have made a study of this question, is that perhaps one-third of our high school youth are in Catholic schools, and the other two-thirds (or approximately 725,000 Catholic boys and girls) are attending public high schools. Several well-informed Catholic leaders have estimated that only one out of four or one out of five of our high school youth is attending a Catholic school, but the figure which they give for the enrollment in Catholic high schools and academies is usually much lower than that released by the N.C.W.C.

There is little need to stress the importance of religious education for Catholic boys and girls in public high schools. It should be obvious that the religious instruction which they received on the elementary level, even though thorough and given in the environment of the Catholic school, is not sufficient for their adolescent years and quite inadequate for the doctrinal and moral problems of adult life in our modern neo-pagan world. Unless religious instruction, moral training, and spiritual guidance keep pace with their progress in secular branches, these students remain children in matters of re-

ligion while they advance to adulthood in other fields of study and action.

In a public high school itself, the Catholic student meets many a challenge to faith and morals. Usually the overwhelming majority of fellow-students are not of the Faith—many have no religious faith at all. The same is often true of the teachers. Textbooks in natural science and in social science are at best naturalistic, often materialistic. In many branches, the history, doctrine, and discipline of the Church are falsely presented, sometimes ridiculed and condemned. In literature and in supplementary reading, the students are required to read selections which should be on the Index. They are deprived of the heritage of Catholic literary treasures, and easily acquire a taste for reading books and magazines which reflect the crude, indecent, so-called "realistic" trend of modern literary circles.

All agree that it is most difficult to assemble Catholic students of public high schools for regular instruction in religion. Just last evening a zealous young priest in a defense housing area told us that he had obtained the names of Catholic students in the public junior and senior high school, set a time for weekly instructions, and duly invited the students to come together for class. One out of forty was present for the first session, three for the second session. Follow-up work and the development of an appealing program will no doubt produce better results, but the initial lack of interest in religious instruction and the lack of response to the pastor's efforts are all too apparent. Two days ago, a zealous assistant priest from one of the most flourishing parishes of a large mid-west city told us that his best efforts had succeeded in drawing only forty to fifty Catholic students out of approximately eight hundred enrolled in a nearby public high school. In this particular case, a released-time program was in operation; students were being excused for one hour on Monday morning of each week for religious instruction. In the January, 1944, issue of *The Homiletic and Pastoral Review*, Dr. Joseph P. O'Donovan, C.M., a scholarly, zealous, forthright member of

the Kenrick Seminary faculty, tells of a large city in which 24,000 Catholic students are in Catholic high schools and 67,000 in public high schools. Of the 67,000, only 1,000 "were last year receiving any kind of religious instruction, either adequate or inadequate." And may we add that reluctance of public high school students to attend religious instruction seems to be even more pronounced in these turbulent times than in normal times? One of the most zealous pastors in the Diocese of Wichita reported at a recent meeting of the Diocesan School Board that for the first time in his twenty years of pastoral work he was unable to assemble even an appreciable number of his public high school students for weekly instruction.

Why is the problem so difficult, even when the pastor attacks it earnestly and intelligently, and arranges a program which best experience would indicate to be attractive and effective? Parental indifference is perhaps the most significant item. Many parents seemingly have no sense of responsibility whatever for the continued religious education of their adolescent offspring, and many too have little or no control over the conduct of their boys and girls of high school age. As to the students themselves, many have had but meager religious education in the home, school, or elsewhere during their earlier years. Many also have changed from model parochial school graduates into pleasure-mad youth, who are more or less ashamed to be identified as Catholics by their classmates. The pressure of studies, extracurricular activities, social affairs, and out-of-school work also militate against attendance at specially arranged classes of religious education.

In a successful program of religion for Catholic students in public high schools many factors are important. Sufficient experience has accumulated in the field during the past ten years to isolate certain of these factors which have a close correlation with the success of any attempted program. In the first place, little can be expected unless a sense of responsibility can be awakened in the parents. Divine law makes parents,

by right and by duty, the primary educators of their children. The obligation is succinctly expressed in Canon 1113 of the Code of Canon Law: "The parents are bound by a most serious obligation to provide to the best of their ability for the religious and moral, as well as the physical and secular, education of their children and to care for their temporal welfare." In Canon 1335 we read: "Not only parents and others who hold the place of parents, but also the heads of a household and godparents, are bound by obligation to see that those subject to them or entrusted to their care receive catechetical instruction."

If parents are not well instructed in the Faith, if they are negligent in the practice of their religious duties, if their lives are discrediting or scandalous, they will almost invariably bring to naught the most earnest efforts of the Church to form their children in Christ. Even if the priest and his loyal co-workers succeed in attracting the children of such parents to the school of religion, and keeping them in regular attendance, the fruit of their work will be abundant and lasting only in exceptional cases of special grace and unusual coöperation on the part of the young people themselves.

Most important also is the work of the pastor in the field of catechetics. Pope Pius X in his Encyclical "Acerbo Nimis" (April 15, 1905) emphasized "that for a priest there is no duty more grave or obligation more binding than this one." As Bishop Karl J. Alter of Toledo pointed out at the 1935 Catechetical Congress in Rochester, New York, the Holy Father made a threefold classification of those who are to be recipients of organized Christian instruction: the "pueri et puellæ" (children up to fourteen years of age), the "adolescentes" (those from fourteen to approximately twenty years of age), and the "iuvenes" (those who have reached maturity but have not been grouped with those of mature age). According to Canon 1329, "it is the proper and most weighty duty, especially of pastors of souls, to provide for the catechetical instruction of the faithful." The Sacred Congregation of the Council, in its Decree on the Better Care and Promotion of

Catechetical Education (January 12, 1935), warned pastors that religious instruction is the very foundation of the entire Christian life, and that it must be systematically inculcated into the minds of our Catholic youth.

It is the duty of the pastor to assemble the names of all boys and girls of his parish who are in attendance at public high schools and to arrange for them a suitable program of religious education. Mere designation of a weekly period for instruction (perhaps at an inconvenient time), even an emphatic announcement of instructions and an earnest invitation from the pulpit, and then a series of dry lectures or boring drill on the questions and answers of the catechism will in all probability fail to achieve the desired results. The pastor must be sufficiently earnest about the matter to try to work out an efficient program, and contact the pupils personally, if possible; to arrange a reasonably convenient time for sessions of the group; to follow a course of instruction which will meet the needs and interests of the students; and to make use of every device of method or procedure which will contribute in any way to the success of this most important work. Needless to say, the most zealous pastor will find this phase of catechetics difficult indeed. The pastor who is indifferent to the problem and unwilling to put forth his best efforts to solve it, will accomplish little or nothing.

The thing which more than any other has been responsible for the remarkable progress made in this field in the past decade has been the development of diocesan programs, supervised by competent directors who have benefited by the zeal, ideas, and experiences of those who hold similar offices in other dioceses. As the Confraternity of Christian Doctrine developed on a national scale (first in the National Catholic Rural Life Conference and later in a series of Catechetical Congresses and meetings of Diocesan Directors, both national and regional), the Confraternity was organized in one diocese after another until today every diocese in the country has a responsible catechetical leader functioning by authority and under direction of the Most Reverend Ordinary. As the Dio-

cesan Directors began to grapple with their problems, they came soon to realize that one of the most serious of these problems was that which concerned the public high school students. One after another faced this challenging task with courage, and soon we were aware of a growing body of courses of study, specially prepared textbooks, plans of procedure, sets of record forms, etc., all of which have most generously been made available for all who are interested.

The local pastor has a right to turn to the diocesan office for direction. He needs a course of study, he needs recommendations in regard to instructional materials, he needs suggestions as to procedure, and, last but not least, he needs encouragement. A group of seemingly wild and irresponsible adolescents can be little short of terrifying to one who does not understand them and who lacks the ability to deal with them. A person who cannot attract youth, who is unable to win their interest and confidence, is defeated before he begins—unless he can learn to deal with them effectively or can devise a plan whereby, through others, he can accomplish his purposes. Unless there is a diocesan catechetical office, competently staffed and rendering needed services, there will be little done in the way of religious education of youth in the public high schools—despite the fact that here and there an exceptional pastor may be obtaining gratifying results.

In our next article we shall speak of courses of study, points of procedure, etc., which are recommended by the experience of the national field. We shall also refer briefly to the programs of several dioceses in the United States in which reasonably effective work is being accomplished with Catholic students in public high schools. The work in these dioceses will be presented as typical of similar efforts being made throughout the length and breadth of the land.

# Teacher Personality and Sex Education

By BROTHER GREGORY ALEXIS, F.S.C.

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One of the first things that the young teacher is told is that his own personality will have a great deal to do with the measure of success he will enjoy in class. As a matter of fact, he is assured that his pupils will come to the point where he and his subject are inextricably mingled in their collective mind's eye. As they view him (that is, according to the opinion, favorable or otherwise, that they form of him as a person), in much the same way will his subject (be it mathematics, or English, or Latin) be judged and passed upon as either cold, or dry, or perhaps even hateful, on the one hand, or else vibrant with life and meaning, and consequently well worth anticipating each day.

I believe that anyone who reads this, no matter how far off his own schooldays may now be, will be able to quote from his own experience to testify to the reality of the classroom phenomenon mentioned. Yes, it is certainly beyond dispute that the teacher not only makes the subject for his boys; he often becomes indistinguishable from it.

It is because of this fact that I believe that it is the personality of the teacher (above all, of the Religious teacher) which can go farther than is perhaps fully realized to supplement the efforts of the Church to present the beauties of chastity. The Religious teacher is an exhibitor of the beauties and the benefits of the angelic virtue, even if he chooses never to say a word formally on this subject. The reason is, of course, that Catholic boys have learned from their very earliest days to realize that there is something vitally different about any Religious that sets him apart, that makes him infinitely more preferable for the Catholic boy (or infinitely less) to any other sort of teacher. In his less perceptive years, the nature of this vital quality is a mystery to the youngster, but once he has reached the adolescent stage and has begun to realize

the part that sex plays in the life of all mankind, then does he see that it is the consecrated life of his teacher that makes all the difference in the world.

### *Adolescents and the Religious Teacher*

It is at this point, when the boy begins to know of sex and of its tremendous powers for great good or correspondingly vast evil in himself, that it is so important that his Religious teachers be men of attractive personality. For it is at this momentous period in his life that forces other than wholesome ones begin to operate. Who is there who will not admit that the high school boy of today faces spiritual perils that his grandfather—or even father, perhaps—never knew? Dangers in illustrative form, once with such difficulty procured, are now within the reach and the means of any unfortunate 'teen-age boy who has acquired a taste for them. For that matter, even the most apparently innocuous home magazine is not without some peril, now that publicity men of great manufacturing concerns have learned that it pays to exploit the female body to the fullest extent. These are dangers of normal times. How many more of an even more violent form can be added, now that so many of our boys are doing the work of men, and are thus being thrown into associations for which their years have not yet prepared them! Hence, it is at this time when the boy becomes conscious of new energies stirring uneasily within himself, when his own concupiscence and a conscience-less world begin to conspire against his virtue, that it is well for him if he is able to look up and see a very reasonable facsimile of Christ in his Religious teacher.

His need, then, is of a sympathetic Religious teacher, and I use the term "sympathetic" with reference to the ability of the teacher to recall his own boyhood and his knowledge, gained from that experience, of what it is that every boy must face at this time. Even more important, he must be able to let the boy know that he understands, without necessarily telling him so in so many words. Two things hateful to most youth are meddlesomeness on the part of their elders

and slushy mawkishness. Both defeat their purposes, no matter how well-meaning the heart behind them.

Beyond the willingness to sympathize, the Religious must be careful to be scrupulously just in all his dealings with the boy; few things are quicker to embitter and ultimately estrange a boy than even the mistaken notion that he is the victim of any double-dealing. It takes no great imagination to conceive what such a belief can do to his earlier ideas of the man in the Religious garb, once so admirable in his eyes. Moreover, the tendency of youth to reach sweeping conclusions from isolated bits of evidence is such that the boy may readily come to be of the opinion that many, if not all, Religious men are at bottom just the same sort as the man who has just tricked him. It may require some really super-Religious later on to correct such a notion. In the meantime, who knows how many years such an opinion will have had to imbed itself with greater and greater firmness?

### *Some Positive Suggestions*

However, leaving behind such a consideration as being apparent enough to warrant no further attention, it is far more to the point to consider several other more positive suggestions.

Let the Religious who hopes to lead his boys to a clearer and clearer conception of the good life as the only one which makes for lasting happiness, make himself an admirable figure in their eyes by doing everything possible to make of himself a competent teacher. Every boy quite naturally admires the master-craftsman. Therefore, whatever a Religious can do to brighten his lesson-matter, improve his manner of presentation, keep the period moving along at an interesting pace, is certain to keep admiring eyes and minds fastened upon him. Granted that there are classes where gaining any degree of interest in one's subject-matter is an uphill task, the fact remains that there is most certainly some way of doing so. Such classes ought to constitute a challenge instead of a source of discouragement. Self-analysis as well as a study of the class will go far towards removing a high percentage of the

barriers to profitable lessons in any subject. On the other hand, to admit defeat, and to turn such periods into mere displays of "martial law" methods, is to imply that the boys are not worth the efforts that more imaginative teachers would be glad to put forth. Once the boys see that they are despised of, their resentment is certain to mar that particular teacher's chances of ever being any sort of inspiration to them.

Before this unfortunate condition results, the good craftsman is supposed to have realized the caliber of his class and to have acted in a manner to prevent both his and its eventual discouragement. Like the Saviour whom he represents, the Religious must be ready at the first sign of good dispositions even in his dullards to be for them a source of encouragement. Is not God Himself ever prepared to receive the repentant sinner at his first show of genuine contrition? Again, the teacher who wishes to avoid late-year troubles in their October inceptions will wisely avoid what might well be called damning marks. To give a student a resounding failure is indeed sure to awaken him—but perhaps only to the realization that for him "the jig is up" before the year is well under way. Once again the Almighty Examiner is our perfect model. Let the teacher always leave open even to the most unregenerate student the chance to atone for faults of omission. After all, Almighty God does this in a much weightier matter, never quite abandoning the sinner to his own devices while there is as much as a fluttering beat in his pulse. Merciful love begets admiration on the part of one's students, an admiration that is an indirect and unwitting tribute to the sort of life which has inspired the Religious thus to act.

#### *Influence Exerted outside Classroom*

The Religious teacher ought to reflect that his influence for good, in so far as his boys are concerned, is much more potent outside the classroom than within it. Whatever may be the art of the teacher, it must be admitted that the classroom set-up is far too often an artificial one. The Religious, then, who knows how to listen to his boys speaking outside class, is the

one who realizes that he can learn more about them in an hour than can be gathered in a week's formal class relationship. Oftentimes, hints are picked up in casual conversations that help tremendously in solving apparently impregnable defenses that the boy has erected about himself during regular class hours. This is the opportunity for the Religious who has a worth-while self to display to win over to himself temporarily, and to a better way of thinking and acting for perhaps all time, those among his students who have been doing some moral skidding in times past. For it is during these outside contacts that the genuine Religious has his chance to unbend to the point of showing himself as a thoroughly admirable person, and one that is so because his way of life is what it is. Of course, the dangers of condescending too far are always with us, and so it is the good judgment of the discreet Religious which will guide him.

Chances for outside influences are many in the modern high school. The Religious is always expected to be the guiding spirit in such projects as class teams. Besides his own class activities, various school-wide interests give the Religious a chance to serve in the capacity of moderator. All this, it may be inferred, is not possible for the teacher who confines himself to a knowledge of the subject which he has been asked to teach. If he knows nothing of basketball, or track, or bowling, or of stagecraft, debating, photography, journalism, or of numerous other fields which band together similarly interested students, the urge that leads him to improve himself as a Religious or in his strictly professional life ought also to cause him to make himself more useful by taking the ordinary means of gaining such knowledge. After all, the life of the Religious devoted to teaching is one of service, and the more able he is to render this to his neighbor without, of course, compromising his own chances of salvation, the more does he broaden his field of wholesome influence.

The Religious can, I believe, lend the weight of his influence in those fields where he exercises no direct control. Regardless of the school activity, or of its greater or lesser

appeal to himself personally, the Religious owes it to his character and to his school to show as much interest in it as he can. Inter-school athletics, part and parcel of the larger high school as they inevitably are, have so much in them that works for the benefit of their participants and the school generally, that it ill behooves any Religious to convey the impression that they are unimportant. Not only should he endeavor to show interest in them in a general fashion; he does also a great service in favor of their continuance when he interests himself in the athletes themselves. Whatever he may do to help these boys keep abreast of their scholastic obligations during their season of competition is just another guarantee that these youths, who give so lavishly of their after-school time, shall not have to suffer any grade-deficit after the stadium has emptied itself for the last time. By "helping" is certainly not meant keeping these boys on the sunny side of seventy regardless of their efforts, it is rather constituting oneself as a one-man committee to keep the student-athlete constantly posted as to his standing in class, giving him as much extra-class help as his condition demands, and, lastly, keeping him under one's professorial wing after the competitive season is past in order to help him recoup whatever has been lost despite precautions taken to the contrary.

### *Healthy Influence of Athletics*

The Religious thus places his stamp of approval on a form of activity that is a great deterrent to unchastity, for he shows the boy that by leading a balanced life—so much time given to mental pursuits, plus so much allowed for proper exercise of his growing body—he is better able, under God, to direct his youthful appetites into beneficial channels. And not only varsity athletes, it may be added, rate this helpful attitude of the Religious teacher. Every other boy coming under his guidance ought to be shown the practical good to be derived from it.

Once again, good example is to the fore. Within certain limits, and granted that he is physically able to comport him-

self with at least passable adeptness, the younger Religious may readily join with his boys in certain forms of athletics which do not stress the need of body-contact. In such a manner is he able the more to learn of them certain facts which are made manifest only during the heat of competitive excitement. At the same time, he cannot help but impress the boys with the desirable traits of character in himself, which qualities are too often kept hidden by the restrictions of formal classroom procedure. Thus, to the weight of his Religious character is added the not at all negligible influence of his qualities as a grown-up companion at their play.

At first glance, it might appear that this paper has wandered not a little from its primary intent: the discussion of what I believe to be the ideal attitude of the teacher with regard to sex education. Proper sex education is far wider in its scope than even the best prepared and most fervently delivered series of talks on this subject to one's boys. It comprehends the whole man and his whole life. Now, who is better qualified than the Religious to show that the beauty of chastity can be made to shine through all one does, and that the proper and lawful use of one's sexual powers glorifies the whole man? This is why the Religious must be ready to exhibit himself as perfectly balanced a man as his gifts of mind and body allow, must be ready to indicate to the satisfaction of all that he is able to take a sane and level view of life, must be prepared to prove that he is able to give to persons and events their proper proportionate value. In being himself the kind of man which they, with proper allowances made for difference of state of life, hope to become, the Religious is constituting himself a very necessary supplementary force to the other two greater means which his boys have of maintaining their virtue: grace and the Sacraments. This supplementary force is none other than good example. Its efficacy has been attested by God Himself.

## Religious-Social Aspects of Life

By SISTER M. LAURENTINE, D.P.  
St. Joseph's High School, Dover, Ohio

He was an ex-convict who had served his term and been released to return to society and make good. He found employment as a cashier in a large eating establishment. After working for five years and handling all the money in the restaurant with perfect honesty, he began to worry that someone of his former fellow-prisoners might walk in and recognize him, and in that way his child might be endangered. He consulted a police official who was a friend of his, and asked him whether he should acquaint his employer with all the facts of the case. He did, but his employer no sooner heard it than he told him there was no room for him in his employ any more. Saddened and disheartened, the poor cashier returned to the police official and told him the story of what had happened. Even though he had been honest for five years, his employer had let him go. The police captain promised that he would see what he could do for him, even to the extent of interceding for him with the employer. After using every argument and persuasion he knew to influence the man to re-employ his former cashier, he finally said to the restaurant owner:

"Now look here, you and I are both Catholics. We know what our religion teaches about doing for others as we would have others do for us. We know that as Catholics our citizenship should be manifested by our charity for our fellow-men. If for no other reason than except that you a Catholic, won't you please take this man back and put him to work?"

The employer replied: "Now, let's get this straight. Sure, I am a Catholic, and I go to church on Sunday; but during the week I am a business man—religion and business don't mix!"

The police official walked away and returned to the cashier whom he told not to worry or lose hope because, as he said, the police have certain ways of taking care of such matters.

That they did have certain ways, he proved. Every evening at the time the restaurant was busiest and filled with the best customers, something unlooked-for happened. The first evening it was a police inspection, which jostled the patrons, made them stand up, and in general disturbed the place. The next evening it was a fire inspection which created a similar disturbance. The next evening it was a food inspection, and so on until the end of the week. Finally in desperation the restaurant owner called in the policeman and told him he would hire the man back. But the point is this: he did it, *not* because of his Catholic citizenship, *not* from a religious motive, but only when he found his business had suffered.

### *Business and Religion*

Too often this attitude is held by so many Catholics in regard to business and religion. What could be the reason for this? Could it be the fault of the religious instruction given in our Catholic schools? In too many cases is not religion treated as an isolated subject instead of being woven into every phase of the child's life? What is needed is an integrated program of the religious-social aspects of life that would produce the kind of men and women who realize that to be a good Catholic—not a Sunday Catholic, but a real practical Catholic who carries over his religion into every act of his life—is to be automatically a good citizen.

Can the Catholic Church produce such citizens? Has the Church any social program that covers all the essentials of modern life in the intricate relations of man with his fellow-men? Most certainly it has. For the principles of a true social order have been laid down in the great Social Encyclicals of Pope Leo XIII, Pius X, Benedict XV, Pius XI, and our present Pontiff, Pope Pius XII. But the average Catholic has such a vague conception of this program that it is not surprising that he cannot put it into practice. Is not part of the fault ours as Religious teachers for not making a more practical use of the social teachings of the Church? Communism has made its statements and has laid down its program, for

which its many adherents work with fanatic zeal. Their program challenges the entire Christian philosophy of life, attacks Christian morals and Christian institutions of every kind. But theirs is essentially a negative program—a denial of everything that Christianity has ever held sacred. The Christian and Catholic system of thought, however, can be most effectively presented according to a positive program based on the above-mentioned Social Encyclicals. It is never too early to acquaint the students with these Encyclicals. They contain all the ways by which the social world can be saved and established on a solid, firm, and lasting foundation of security and right order. They are so planned as to embrace the trend of Catholic teaching on the individual, the family, the State, and the economic order.

### *Jesuit Program for Social Construction*

Several years ago, a committee of Jesuits drew up a program of social order which might well be used as a basis of study for social reconstruction. The plan naturally begins with the fundamental belief in a personal God who placed His children in this world to develop their natural and supernatural faculties and to fulfill their destiny—that of participating in His divine life as the source of their supreme happiness here and hereafter. God, as a provident Father, bestows upon His children riches and blessings which are to be used by them as administrative stewards, not as owners. So that they might be guided properly in this endeavor, He has sent them as Leader no other than His only begotten Son, Jesus Christ, who established the Catholic Church. This visible society invites all men to its membership and to human solidarity. Universal experience teaches that each individual, as well as the human race, finds salvation and perfection by love and fidelity to His service. Accordingly, the basic solution of all social problems is love and service of all our fellow-men, as children of the same Father in heaven and as members of the Mystical Body of Christ. Hate and greed, under any form, destroy all means of reform and all types of human relationships. Nations and

individuals are governed by the same moral laws, and both are judged by the same laws of justice and charity. Hence, war and whatever leads to it should be avoided. The idea of class war also is irrational, unnecessary, and unnatural. Class is by nature friendly to class, and the wealthy and the workers are naturally inclined to live in harmony and agreement. A realization that each needs the other, capital and labor, results in the beauty of good order. Religion by reminding each of its duties to the other is the most powerful intermediary in drawing the two classes together. All forms of oppression, of exploitation, of permanent dictatorship in government, are unjust. Conversely, the individual and the social group demand freedom of worship, liberty to exercise natural rights, to enjoy the protection of the law as to person and property, to share in the reasonable enjoyment of citizenship and political suffrage. They demand opportunities for education and respectable standards of living. They have a claim to peace and justice on the basis of a common equality and right, by individuals among themselves, by employers and employed, by the State and the individual. This leads to the assertion that the human person is of supreme importance. He alone transcends the conditions of time and is immortal. Equal in importance is the common good as the guarantee of the welfare of the human person. For the furthering of the individual's highest personal development, due credit must go to the Church which exists for God's honor through the realization of man's relationship to God and His fellow-men. While its main function pertains to spiritual things, it also deals with temporal affairs so that its subjects may enter on the way of justice and peace, and rejoice in a happy era of prosperity and glory.

### *The Family and True Education*

True education of each generation has its origin within the family circle. The family is a natural society, and the primary unit of civil society with rights prior to and independent of the State. The family has the right to exist, to

develop and to propagate, to possess property, and the priority of right in education. Therefore, it is the essential duty of the State to facilitate and further all that tends to stabilize a family economy.

From the family springs the State which is a divine as well as a human institution. It derives from God its supreme authority as a source of the common welfare which it must promote. Moreover, the State is a natural institution, existing for the individual, not the individual for the State. Both the individual and the family precede the State in origin, and have natural rights not derived from the State. And as found in the Social Action of the State in the Encyclical *Rerum Novarum* of Pope Leo XIII, a State prospers chiefly through moral rule, well-regulated family life, respect for religion and justice—through everything which makes better and happier citizens. The State may never interfere with the individual and the family, but must reasonably assist them and respect their rights. Thus, man can be rescued and preserved from that destruction and chaos which result inevitably from hatred and greed.

With such a program based on coöperation man can be saved from self-destruction and disorder. The State must be coöperative in furthering true democracy; individuals and classes must be coöperative in being united in purpose and execution and in taking an earnest, intelligent, and active part in political and domestic affairs; races must be coöperative in accepting the doctrine that all are children of the same Father in heaven, that all have independent rights, privileges and responsibilities, and in realizing the fact that no race suffers without harm to all humanity; and lastly, nations must appreciate coöperation through international law which insures justice and eliminates false nationalism by substituting patriotism and international coöperation.

### Civics and Religion

In the classroom it is so easy for the children to become forgetful hearers only. Civics and religion offer the world as a

practical laboratory to provide the necessary inspiration, motivation and occasion to practice what has been taught. To establish a Christian Social Order peacefully through a world revolution, with Jesus Christ as Leader, and love of fellow-men as motive through a coöperative method, calls for constant Catholic Action. The Catholic must take Christ with him wherever he goes. He must practice religion through the entire week in his hours of business, pleasure, politics, and education. This seems a tremendous duty, but the Popes have ever been urging the Catholic world to activity by these sacred treasures of Catholic principles. The Encyclicals concerning capital and labor, education, the family and Christian marriage, Church and State, Christian charity, zeal for the conversion of the world, and the Mystical Body of Christ—all are outstanding prefaces to Catholic Action. The Catholic world, our present and future Catholic citizens, by putting these principles into Catholic Action, give the non-Catholic world the opportunity to see Christ. The employer who realizes the dignity of labor, the employee who gives an honest day's work for an honest day's pay, the statesman or politician who is just in his support of law, practice Catholic Action. When Christ occupies His rightful place in this world with the lawyer, the physician, the business man, the educator, the workman, the family, the ruler, with societies and organizations, the evils affecting society will no longer exist, and our generation will be saved.

# The Church and Current Events in the Secondary School Curriculum

By THE REVEREND WILLIAM J. PURCELL, M.A.  
Carnegie, Pa.

Much is written about Catholic Action and much more, possibly, about the doctrine of the Mystical Body of Christ. All such effort has as its purpose the vitalizing of the life of the Christian. And when such effort is directed to students in secondary schools, the main result to be achieved is the definite realization on the part of the students that the Church is indeed the vitality in their lives, that it is a living, doing entity—rather than something that is the mere heritage of ages gone into the discard of history, striving to maintain a position untenable according to the standards of the new age. The high school student must believe in the definite, up-to-the minute place of the Church in the present-day world. So, the teacher of religion has a special task these days, it seems: he must be a coördinator, a master designer; he must show the student that there is a Catholic approach to all problems of the day; that the Church has said much and has much to say about peace and war, post-war rehabilitation, just wages, and all the other factors brought into current-event discussions. Of course, such teaching must be done under a general plan outlined by the school administration; the history teacher, the economics teacher, the language teachers, and all the others, too, must be given a place in the program. The religion unit in this vitalized program is the center and bulwark of the whole curriculum.

## *Problem of Religion Teacher*

The problem that the teacher has is this: so to teach the routine facts of the religion course as to make them vitally alive, principally by association with ideas current in the news and difficulties of the day. How very important the idea of the existence of God becomes, in teleological proof,

when viewed in contradiction to the materialism of the 19th century—or indeed when Hegel's philosophy of the super-race is discussed in its relationship to the Christian concept of God!

The high school definitely is the place for such association. As statistics show, most high school students do not go to college. In many communities high school graduates assume, gradually at least, places of significance and importance in business and in general leadership. It is held to be sound that students will form very few fundamental new concepts after their high school graduation. Witness the old Bolshevik Mandate which allowed attendance at divine worship after a student had attained his eighteenth birthday: the idea was that, if the student had not had a desire to go to Mass inculcated into him before that time, he certainly would not want to go afterwards. Some teachers will flinch and say that to talk of Hegel in high school is folly. Is it folly so to teach apologetics as to prepare our students staunchly to defend their faith, when that defense is based on the duplex weapon of understanding both of Catholicity and of its enemies? It must be noted, too, that it probably is better for students to learn about the pernicious doctrine of the opposition from the priests, Brothers and Sisters who teach, rather than from the *Daily Worker* or from other propagandist sources.

#### *Post-War Rehabilitation*

Last year when the National Forensic League debate topic for the high schools had to do with world federation, thus occasioning much comment on post-war rehabilitation, very few students discussed the topic from a definitely Christian viewpoint. Debate moderators uniformly found the economic side dominating the arguments, and this without recourse to Christian principles of economics. It seems senseless to expect the student to believe what he hears in the Sunday sermon (for example, that the present war is a conflict between Christian philosophy and the philosophy of paganism), unless

there be ample demonstration in the classroom of such a premise. It can be brought out in the religion class definitely. First of all, a comparison may be made with other conflicts in church history; then a mention of the Christian idea of the State and comparison with the Nazi idea, for example. Some may object and say that this is the province of the modern history teacher, and that it does not belong at all in the religion curriculum. Certainly it is not mentioned in most of the syllabi that have been employed, but with equal certainty it may be said that the syllabi are not iron-bound; they were meant to be flexible, and, if they are not, the student cannot be blamed too much for going over to the side of the argument which says that the religion course does not offer him very much that is practical, that it leaves him "cold" when his friends from the public school talk about justice and charity in connection with the post-war world. There need be no conflict in the courses; indeed, there need be no immediate revision of the curriculum in this matter of vitalizing the religion courses. The burden falls upon the teacher: he must be familiar with current events, certainly; beneath that, he must know his Catholic philosophy, at least in broad outlines; he must have much better than a casual knowledge of church history; he must understand the spirit of the Church in the fashion that Pope Pius envisioned when he used his famous words, "Sentire cum Ecclesia."

### *Catholic Views on World Affairs*

The other day a high school graduate, talking with the writer about the position of the Church in world affairs, remarked that in the past the Church had failed somewhat to coöperate with changing ideas in government and in political thinking. She went on (and she is an intelligent, bright student) to cite examples of how it was that various leaders in the Church had been ultra-reactionary, had veered far away from the Christian liberalism which is nothing other than a social application of Christian charity. The

answer was obvious: the distinction between the Church and churchmen had never taken hold in the girl's mind. Consequently, she was confused as to the mission of the Church, her past record, her future possibilities. She reported then that she had never had such a distinction brought to her, that her church history course was one in which only the barest outlines of the development of the Papacy and the Ecumenical Councils were developed. So she was willing to generalize concerning the future of the Church in view of the past which she did not understand. And there are many like this girl.

Another group of students, interested in Pan-Americanism, failed to comprehend the spirit of Catholicity that is typical of Latin America. It seems that somewhere in the religion course in the secondary school mention might be made of this over-all pattern of life that permeates the activity of Catholic countries. All round about us is found material from the Coöordinator of Inter-American affairs; the Government is quite anxious that students believe in Pan-Americanism. There is no better way to understand the design for living or the pattern of life in the Latin-American countries than by an appreciation of their Catholic culture. Then, too, such an appreciation will bring into sharp contrast the Catholicity of the South Americans as compared with the Catholicity of the North Americans. The Church is universal in its apostolic mission; but its various elements are provincial and colloquial at times. The over-all pattern, indeed the real scope of the Church, comes to North Americans who know the minds of the South Americans, and vice versa. And it seems to this writer that those who are interested and engaged in working on religion curricula should have these facts of history in mind. There is a spot in the program for them.

Let us hasten to say that mention of Latin-American philosophy of life would remain little more than a mention. Nothing comparable to a course in the Catholicity of Latin America could be given. That is college material; but a

mention that sparks the interest, that makes the student want to read more, that makes the student think in the way his fellow-student down below the equator thinks—that is valuable, it seems to me, and fulfills a purpose that certainly would have been dear to the mind of the great scholar, Newman. For the illustrious Cardinal thought of schools as places where students learned to study. And what better achievement could come to American Catholic secondary schools than the one that would send forth graduates, who, even though they would never see the inside of a college as students, would want to learn—possibly as Lincoln wanted to learn when he lay before the log fire in the cabin, or when he yearned in the dingy law offices of Illinois to reach the day when he would stand forth before the bar as a solicitor?

### *Issues of Capital and Labor*

So the gamut runs through various phases that should be brought to the attention of the secondary school students. What about the vital issues of capital and labor? The principles enunciated in the Labor Encyclicals of Leo XIII and Pius XI are not too difficult for high school students to comprehend. Indeed, that brings to mind a pertinent point: all fundamental principles or concepts, because they are fundamental, are simple. If the high school religion teacher chooses his terminology carefully in mentioning these principles, there should be no reason why the student would be vague as to their meaning. Labor in the post-war world—that is the question mark in our nation, bothered as it has been recently by major coal strikes in the midst of the war effort. People fear the extreme left in politics, and are apprehensive of growing labor leadership; on the other hand, they are legion who are glad that a dominant theory says that capitalism is dead. Is it not the task, clear-cut and defined, of the religion teacher to show that the principles of justice and charity are unchanging; that they will be the underlying factors in whatever honest system of governmental finance we shall adopt? Should not the student be shown

that, no matter what group has the upper hand, the Church will be unchanging—standing for the revealed truths of God, the eternal verities which are ready, however, to associate themselves with the good accidentals of any system of economics or government?

Then there is the problem of the administration of the countries which the Allied governments will occupy during the war. Already the AMG has been established, and is doing, according to all reports, an excellent job abroad—in North Africa, in Sicily, in Italy. But what are the Catholic backgrounds of such a body, such a tremendously new thing for the Americans who will work with the British and the other occupying nations to operate it? Should not the high school teacher of religion, sometime or other, either in connection with a church history unit or in treatment of government justice (and this latter consideration brings the teacher of problems of democracy or problems of government into the picture, too), discuss the background of Catholic Italy—and likewise the background of the agencies which opposed the Church in Italy during the nineteenth century and later, even into our own day? Certainly such a perusal in class would be consonant with the new age in the world, which makes us neighbors of people in formerly far-off lands; and it would be a service to a better understanding on the students' part of the universality of the Church, the various manifestations of her mission, and moreover, it would be a service to the nation in war-time, for all of us should be minutely interested in the problems that confront our Government. The AMG and whatever agencies follow it will be so constituted, it seems, that many of those in the services now, and many others from governmental specialization schools, will aid in administration.

The Church is big, the most tremendous force in the history of the world. The Church has been the bulwark of the Christian civilization that has made our Western world what it is today. Professors, teachers, advanced students know this, but the high school student should know it, too.

# The Social Gospel in the Classroom

By SISTER MARGARET PATRICE, S.S.J.  
Boston, Mass.

Last year again the harvest brought grapes in bursting clusters—garnet, violet, jade on a coppery ground. Scarlet maple flags gleamed like candles. Early in October, in our mind's eye, we could see a brown-robed Francis leaving the golden maize fields for Eternal Light. We could see him, once a leader of the smart set, forsaking his colored hose and pointed toes for the tunic and sandal of a poor man, running through files of cypress, away from publicity, unwittingly into the arms of history and remaining a *cause célèbre*. Yes, the whole world has gone after Francis, albeit he remains the only man who took Christ literally to heart.

Francis, the Patriarch of the Poor, was the world's happiest man. He was the world's best "communist." In his pursuit of poverty, he was more determined than Marx or Stalin, for he rejected all except bare necessities.

We are intrigued by the possibilities of what would happen were Francis alive today and combined with the Russian adventure. From him the Soviet would get the spiritual elements it lacks. But, despite all his communal ideas, the Saint would find himself in hostile environment. The Soviet would be jealous of the great liberty he enjoyed, freed from everything that impeded his ideal. They would not understand the depth of Francis' love, nor his unity with Reality, complete enough to embrace harlots, criminals, lepers, cheated negroes, persecuted Jews, a bird, a fox, or a lamb.

Had Stalin met Francis, he would greatly admire the dauntless courage that won from a Sultan, not only safe conduct from camp, but an invitation to return. How the Russian bear would hug to his heart Francis' love for Jews! This he would keep front page news, and ask, naïvely: "Was not Paul of Tarsus a Jew?"

We need to put Francis on a pedestal in our classrooms today.

Let us show him as a challenge to the whole world—to you, to me, to the man next door, and the woman across the yard. Catholics are as much on parade now as when he walked in the public square. He had his answers. Daily, new indications reveal that never in world history will there be such a groping as in the chaotic years of hunger, depression, reconstruction immediately ahead. We, too, must have our answers, lest our idealism, and that of those under our guidance, should lapse into reactionary apathy.

The Catholic answer to the world today is not in politics, but in culture. It is the Church that will extend the saving arm to the world. ("Mount high, higher, old World, into the superstratosphere, over the air-pockets of greed, out of the fog of materialism.") Francis' life was shot through and through with the principle that Catholicism as a culture, if not social, is a contradiction in terms. He loved even the leper. Yet, we allow one-tenth of our population to be suppressed, segregated, and discriminated against.

### *Cultivating Socialmindedness*

How to achieve that socialmindedness, which must become second nature to all Catholics, would make a lengthy study. In an article of this length we can but raise a few high points. Chrysostom reminds us that "the family is the Church in miniature." Therefore, it devolves upon the home, church and school to establish the fundamental attitudes, not the least of which is to banish the idea that success demands a white-collar situation. Let us talk less about achieving financial advancement or social rank, and more of serving Christ and His Church. Let us teach that the dignity of work is the dignity of the worker, and that his dignity is the Christ-life in him. Parents and teachers err gravely when they try to make a second-class banker out of a first-class farmer.

Let our schools beware of fostering such baroque ideas as snobbery. But of what avail is our gospel for simplicity if we allow such a lovely thing as a May procession to degenerate into a fashion show, with many a resultant headache for a

Susie Sophomore and a Joan Junior who have not the cash for a corsage? And do our pupils find us really in earnest about breaking down the complexity of life when we allow them extravagantly to gear up their high school yearbooks to a college style? These are but two items, picked at random, which detract gravely from our share in the return to the simple life.

Let us point out that material success has not solved the problem of poverty in the midst of plenty. An attractive approach to the Catholic ideal of success is the life of Christ, and the lives of those social Saints who exemplify that life is not a goblet to be drained, but a measure to be filled. We can stress, too, the social gospel of the Lord's Prayer: "Give us (all of us) *our* daily bread.... Forgive us *our* trespasses.... *Thy* will be done on earth as it is in heaven." Here is justice. The Commandments, too, are a ready vehicle of social attitudes. For example, the prohibition of Sunday work will postulate the observance of good labor conditions; respect for life and property can lead to discussion of the need of a living wage, etc.

### *Catholics and Economic Science*

Unhappily, ominous economic problems of the day manifest that Catholics have been active enough in partisan policies, but too inactive as *contributors* to the science and study of government—therefore, too uninfluential in the formation of governmental policies.

Are we aware that we should educate our young American Catholics in the annoyance of powerful individuals, pressure groups, and political machines which hurt races, sections and cities? The evils of our American culture are the evils of a population once young itself, the growing pains of a relatively new civilization.

As custodians of the hearts of youth, it remains for the schools to restore a Christian sense of values to our semi-pagan America. Cardinal Newman tells us so: "Here . . . is the object . . . of the Catholic Church in setting up universities;

it is to reunite things which were in the beginning joined together by God, and have been put asunder by men."

If we are ever to mobilize Catholic action in social planning, now is the hour. "To live is to function," wrote Chief Justice O. W. Holmes on this ninetieth birthday. A pause, a yawn, may be as sure a harbinger of decease as a death rattle. Let us stir our youth to get out and function in their own communities. Merely treating of principles in the classroom is not enough. A factual observation of conditions will develop an awareness. For example:

ARE THERE SLUMS IN OUR  
TOWNS?

THE C Y O IN MY PARISH

CATHOLIC DUTIES OF CITI-  
ZENSHIP

HOUSING CONDITIONS IN MY  
NEIGHBORHOOD

WORKING CONDITIONS IN MY  
NEIGHBORHOOD

WHAT CAUSED THE STRIKE  
IN MY HOME TOWN?

These are but a few of the thousand topics that may be discussed and debated in class.

Show our pupils that Francis of Assisi was never supine. He went through life with a carefree abandon—true, but he had his eyes open. The gentle Francis would be a fighting Francis today. Instead of leaving problems alone, he would attack them. He would assail the present-day activities, "planned" and otherwise, that crush and excoriate the altar and the home.

There are twentieth-century Assisiens in our classes today. Attendance at any summer school of Catholic Action will testify that there are other Clares, vehement young women such as she. Youth does not change. They cherish the same ideals as Francis; they love, laugh, dance, and sing as joyously as he. It is for us to quicken their spirits, to supply the spiritual realism that put the flash in the large southern eyes of Francis.

Today, with the world's insistence upon life's pound of flesh, we need the spirit of St. Francis' socialmindedness. May he who rediscovered the Manger pray for us, that, while we teach the calculation of the star, we may be more concerned in pointing out its Light!

## Aftermath

BY THE RIGHT REVEREND MONSIGNOR WILLIAM T. DILLON, J.D., LL.D.  
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The title of this last article in my series has been suggested by a thought from Whittier: "And while in life's late afternoon where cool and long the shadows grow I walk to meet the night that soon shall shape and shadow overflow." Although this is or is supposed to be a consideration of the results of our adventure, it will inevitably take on the color of my own reflections.

There are at least two excellent reasons that militate against a fair evaluation of the plan. One is that I am definitely prejudiced in its favor. The other is that living within it I have no perspective for its contemplation.

I would emphasize at once that I do not believe that it is a perfect system. I am far from satisfied. I know many of its deficiencies, and I know that they are grievous. In evaluating our plan of student-administered examinations it has been my conviction that, if it operated at one hundred per cent efficiency, it would be patently dishonest. There is an element of human weakness that cannot be overriden even by the supremest idealism. I shall try to enumerate some of its defects in the course of this appraisal.

### *Integration*

It must be emphasized that such a program as ours can only hope for success if it is properly integrated. I would not dare this procedure if it were divorced from our over-all policy of student control. It will be remembered that our undergraduates are not only in complete charge of all their extra-curricular business, but administer all their own examinations (without a Faculty adviser) and are responsible for their own attendance at class. They disburse their own funds, make their own disciplinary regulations, and, of course, impose penalties where necessary.

It will be apparent that with such a régime the religious set-up is not revolutionary. The fact is that any other scheme might seem and be paradoxical. So the students reasoned in their original venture.

I can well believe, however, that the field of religious activities might be the best place in which to start student control of activities. It is a logical mainspring for all other developments. I could wish we had followed that pattern here.

### *One Man's Opinion*

A reader who is in an administrative position would undoubtedly like to ask what my honest reaction is after this long experiment. Without equivocation (although thoroughly conscious of limitation) I affirm that I should never again return to the traditional arrangement. I feel that it would be real tragedy for Christ and His cause.

It is opportune here to explain a statement that was made almost as an aside in an earlier article, viz., that this is not an easy method. The facile way is always regulation and regimentation. It is always more effective presently to compel attendance at religious exercises and to penalize for infractions. I submit that this is fatal to ultimate achievement. I have some rather startling evidence concerning abuses that this engenders. I have refrained from adducing it because it is so shocking.

On the elementary or even the secondary level there may be something to be said for such pedagogy. If we cannot train collegians to practice Catholicism because they are convinced of its grandeur and are coerced by its innate appeal, we have not too much hope for the future. It is a rare freshman who does not bitterly resent this type of practice even in her high school days. I find many who are not ready for our over-all program and who admit it. Even these prefer the right to pursue our religious program rather than revert to the "aids" they had in prep school.

The cursory view leads to the notion that, since the student is not under compulsion, he would prefer this road as undis-

ciplined; and by the same token, since the faculty has unburdened itself of responsibility, it too would be happy. Such a conclusion would naturally indict both student and teacher but would entirely miss the point.

We have tried to establish that this is the result of an awakened undergraduate body and of an anxious as well as a hard-working teaching staff. I would not be understood as proclaiming some Messianic aggregation. On the contrary, I am sure that what has been done here can be accomplished anywhere if there is enough of venturesomeness. It will be recalled that we were at a very low ebb when we embarked. It is this very inspiration that has caught all of us.

### *Danger of Extremism*

I deem it wise to discuss one issue here which merits consideration. It flows out of the last thought enunciated and has to do with extremism. This has been one of our problems. Fitfully there arises a group that believes it has some Joannine mission. Where youth is not guided, it can so easily run amuck. Under the influence of its own accomplishment it tends at times to be hysterical. This is only one of the challenges that the administration must meet, indeed the least; but it is one that, allowed to grow, might easily become a menace.

The student finds our approach much more difficult than any she has yet experienced. It is only because it is more interesting and more effective that she is willing to make that added effort. It is true that the group solidarity does help and that spiritual momentum cannot be ignored. Mostly it seems to me Christ Himself becomes a more present reality because He is so intimate a part of our daily routine.

On our part, we are not only made aware that we must do more than otherwise we had done, but we are inspired by Christ-conscious girls who have taken the light we enkindled and have cast it back in lovely rays for us to see. We may not be outdistanced in originality or in fidelity to our own part of the contact (not contract). The loyalty of Sisters to Christ in the Blessed Sacrament exposed for veneration is proverbial—

and rightly so. I have seen this outdistanced. All this you must not forget is done by girls who have no thought of a religious vocation, but are simply preparing to become Catholic women of another day.

Perhaps you can see in this light that our task is much more magnificent than when, as in the past, we ruled and tried to make that rule stick. We dealt then in tangibles. We had standards to follow—certain, fixed and tight. We were reasonably satisfied that we were following a Catholic exemplar. It was time-tried and safe. No one could ask more.

Now we must forever be striving and never content. We are eternally seeking new means, new visions, new horizons. We are overwhelmed. We are forced to humility. We are restless—for Christ.

### *Reactions of the Student*

Since the results of an experiment like this are practically imponderable unless they can be objectively observed over many years by utterly unprejudiced witnesses, I deem it best to offer the reactions of those who have been the "dramatis personæ." I have studiously avoided the enthusiasts because I consider their judgment biased. I shall not, however, evade any of the criticisms which remarkably enough are limited to the Faculty. I shall not quote (with one exception), because the opinions as expressed are given to superlatives. I shall be content to summarize.

The attitude of freshmen has been depicted already. Personally I am fearful of it, because it may be the progeny of a feeling of release and might be the harbinger of license. I accept it only in so far as it may be an indication of their attitude towards their previous training. Questioning, discussion, observation have all left me with the impression that there is practically a unanimous approval. Even those who have not benefited overmuch are one in their assent.

Occasionally there is launched a wave of criticism against the personnel of the Committee, and frankly at times it is deserved. To date there has never been a time when it became

necessary to so much as articulate this. Invariably reform has come and in time. Some might find here the very finger of God. I have no such hope, but discover only the victory of a better nature. If this narrative seems to leave the impression that there is a merely passive reception, it is inaccurate. There is in reality a very real and ardent approbation that rises at times to a splendid crescendo. We have conducted a number of questionnaires, and the overwhelming sentiment has always been favorable.

### *Reactions of the Alumnae*

It is not unfair to assume that a student viewpoint may be immature. It is not unjust to say that it can readily be partisan. Victim of a tradition, steeped in inertia, it may well succumb to a present order. You may find more aid from alumnae reactions.

We had often thought to seek a mass evaluation from the graduates, but the expense of such an undertaking (and if done correctly it is expensive) had deterred us. Upon advice of the administrative office and with funds provided by the Alumnae Association and the Corporation we prepared a study of the Alumnae which was completed last June. This was done, of course, under professional and compensated counsel. Since our objective had nothing to do with religion or its teaching and practice, we did not include any question that might even be construed as leading. As a matter of fact, our advisers were not even Catholic, nor was it important that they should be in our specific situation.

We were astounded at the results. The vast majority went far astray to tell us that the contribution which they valued above all was the spiritual aid and the vital Catholicism that we had begotten in them. At times their writings soared to epic grandeur. In the wildest hour no one had ever dreamed of such a response.

As a result of that study we are already engaged in rewriting our curriculum. We have seriously discussed and may soon install a plan for cadet training, but we are utterly baffled to know what might be done to improve our religious

calibre. Those who participated in the study have been startled that college women should prize their creed so highly. It has been suggested that any similar group would have written so. I am not in a position to decide that issue, but I do know that they made specific reference to the method that is so peculiarly our own. One graduate summarized it thus: "Religion was not a course to be studied but a life to be lived."

For the record and its accuracy I must here set down that there was one very bitter arraignment. As offset, if that be necessary, there was a long series of opinions of nuns that had taken their degrees at the college, who spoke in exalted syllables of the enrichment of their religious life because of their stay with us. This outdistanced our wildest vision but leaves us fearfully humble—and afraid.

### *Reactions of the Faculty*

In presenting the Faculty viewpoint I find myself at a disadvantage. I have discussed the question in detail with many of the individual members. I have never met one who has voiced any opposition, but I feel that there are a few who are not in accord. For my part, I hope that this is so, because the greatest tragedy that can come to any ideal is its unreserved acceptance by everyone.

I am sure that the clerical members are wholeheartedly in unison on the subject, and I know too that some of the teachers who are not of the Religious life are a source of endless edification to all of us. Their example and coöperation are spectacular. Even that word beggars the reality.

As one member, I shall like to pay my tribute for the things it has done for me. Unchallenged, I would not have dared many things that have now become commonplace to me. It gives me new daring.

I am satisfied that in our undergraduate group there is enough human dynamite to blast a nation. I am sure that, if I can ignite the fire, there is flame enough to burn a world of dross. I can swear that, if I knew how to elicit it, there is enough love to consume all the hate of humanity to ashes.

I can attest that I have seen unguessed magnificence in

unnamed souls. I have no thought of a new crusade, no desire to do spectacular things, but a reasoned conviction that on these low levels and in these humble places there waits the Grail. I have taken this out into a little summer parish, and have found the people there eager, ready, on fire. I can in unfeigned admiration affirm that I found my inspiration here.

At times it has been a little startling to be reminded of faults that I had quite forgotten or thought long dead. A few of the Faculty have been resentful of this, but most of us have seen it, not as carping, but as the honest questioning of disturbed souls who did not understand these spots on what was to them the sun. My initial tendency was to rebel. If I had, I would have lost much, and I want any student of mine who may read this to know how very much I treasure these generous reminders. I hope that this may be their incentive to continue in their rôle of gadfly.

I have reached the uttermost limits of the space that has been allotted me and I have hardly begun my story. Perhaps it is as well, since every college chooses what is best for its kind. I have written in the thought that some experience of ours may be a light upon a difficult and darkening road that others must travel. If I have seemed anywhere to pose our experience as model, I trust that you will ignore it. I never meant to. I should like you to know that, if and when I conclude that this effort has outlived its usefulness, I shall be ready to proclaim publicly that fact. I believe that I owe this to Christ and to Catholic education. Too many of us seek to prove a thesis rather than to aid the growth of the Kingdom of God in man. We ourselves have no pride of achievement, indeed scarcely a sense thereof. We are vaguely aware of a lifting, surging tide which yet may ebb. We shall not cry for that, or mourn. We have tried—have done our best, we hope; and if we have failed, that too can be all gain both for ourselves and others. To Mary and her Son we have consecrated life—love—failure. “That which we have done, may God within Himself make perfect!”

## Book Reviews

*The Divine Love Story. Part III. The Sacraments.* By the Reverend Gregory Smith and Charles J. McNeill (Catholic Action Bookshop, Wichita, Kan., pages 54 and Index).

This third volume of "The Divine Love Story" is the final unit of this series. The preceding units in this trilogy are *The Apostles' Creed* and *The Commandments*. The completion of the series brings to eight the number of booklets now published by the Catholic Action Bookshop as textbooks for religious discussion clubs. Preceding the textual material, there is given an outline of a religious discussion club, with the technique of conducting it.

Each of the Sacraments gets a short chapter, three chapters are given to the Holy Eucharist, three to Penance, one to Temporal Punishment and Indulgences, one each to the Sacramentals and Prayer, and the final chapter treats of "Why I Am a Catholic." Each chapter is presented under a series of six or eight topics, and the study of each topic is facilitated by a series of questions designed to bring out its essence. "Suggested Practices," three in number, conclude each chapter. This booklet, as the other booklets in the series, is a manual for the practical teaching of religion. Its use need not be limited to the religious discussion club; the teacher of religion in the elementary school or in the high school may make use of it to good effect. In his Introduction, Monsignor McNeill calls our attention to the compact and substantial nature of the instructions, and says very truly that they are marked by clarity of thought and simplicity of expression. On page 8 we read: "Fervor is a sentiment that cannot always be achieved, and the lack of a sense of great devotion should not keep anyone away from the Sacraments." How true this is! The teacher of religion should emphasize this fact. He will thus encourage the timid and fainthearted to eat often of the Supersubstantial Bread.

The authors are happy in their choice of recommended practices of the Christian life. We do not stress sufficiently that all Catholics should from time to time try to attend a Solemn Baptism and learn the beautiful symbolism of the ceremony. This reviewer would have been happy to see a word on the proper thanksgiving after the reception of Holy Communion among the "Suggested Practices" at the close of chapter six. Too many recipients, adults as well as children, rush out of church within a few minutes after receiving Our Lord in the Holy Eucharist.

The final chapter is a gem. The mere reading of it will make every Catholic proud of his faith, and thankful to God for this great gift. The manual itself will help every Catholic, as suggested at the end of chapter 16, to "make a real effort to master the system of reasoning that proves the truth of our religion."

*Lest They Assist Passively.* By the Reverend Gerald Ellard, S.J. (The Queen's Work, St. Louis, Mo.; price 25 cents, pages 76).

The Victory Statement of the United States Hierarchy (November 14, 1942) concluded "by urging, again, unceasing prayers: the prayer of all prayers . . . the Holy Mass." This official declaration confirmed the Instruction on Frequent and Devout Assistance of the Faithful at the Holy Sacrifice of the Mass, issued by the Sacred Congregation of the Council, July 14, 1941. This Instruction reminded all bishops and priests of their duty to teach the faithful the Mass and how to assist at Mass. The document enumerates five great purposes: (1) the faithful should know the nature and excellence, the purposes and salutary fruits, the rights and ceremonies of the Mass, that they may attend actively, uniting themselves with the celebrant in mind and heart; (2) know and comply with their serious obligation of hearing Mass on Sundays and Holydays of Obligation, and learn to offer the Holy Sacrifice as the principal act of external and public worship due to God; (3) know the values of the Mass and assist at it daily if possible; (4) communicate not only spiritually but also sacramentally, thus uniting themselves more closely to Christ and partaking in greater abundance of the fruit of this most Holy Sacrifice; (5) apply the Sacrifice not only for the faithful departed, but also for the living who, especially in our times, have need of the mercy and help of God.

Father Ellard aims in his booklet to facilitate the accomplishment of this wartime task. In a series of instructions, talks, paragraph-sermonettes, and quiz programs, the author drives home the dignity and the value of the Great Sacrifice of the New Law. The instructions expand the teaching of the Papal Decree, and aim to give the laity a deeper understanding of the Mass. The talks deal with the externals of the Sacrifice: the altar, the sacred vessels, the sacred vestments, the rubrics and ceremonies of the Mass. The sermonettes are designed to assist the celebrant in the preparation of short sermons at daily Mass, and they present material for meditation to every reader.

Whether used by the priest as a basis for instructions on the Mass, or by the layman for help in understanding the Mass, "*Lest They Assist Passively*" is a fit instrument to bring every Catholic to the knowledge and the love of the Holy Sacrifice. The reader will value the Mass more highly, will attend it actively, and will not readily turn away from it to less salutary practices.

*Keeper of the Gate.* By Sister Margaret Patrice, S.S.J. (Bruce Publishing Co., Milwaukee; price 95 cents, pages 78).

"Keeper of the Gate" is a charming story of St. Joseph and the Holy Family. While it will not interest the student of Scripture, it presents a

plausible story of great interest to children. It is unfortunate that a preface did not carry a word of caution about the need of distinction between Scriptural and apocryphal sources. Scripture tells us very little of the life of St. Joseph, and we doubt that "there were many exciting times in St. Joseph's life."

This stricture may be a little severe. There is nothing implausible in the story as presented. The author writes very well and brings the story down to the level of the child's mind. The boy or girl of the sixth or seventh grade, just emerging from the fable and fairy story period, will find nothing offensive in the lack of historical documentation.

PAUL E. CAMPBELL, A.M., LITT.D.

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### Know Christ

"Almost all peoples and nations are immersed in a sea of evils; dreadful war heaps ruins upon ruins, slaughter on slaughter, and excites bitterest hatreds between peoples. . . . For these mortal wounds of human society, who can bring the remedy save Him to whom the Prince of the Apostles addressed the words: 'Lord, to whom shall we go? Thou hast the words of everlasting life' (John, vi. 69)?

"Of this Author of Salvation, who is Christ, men will enjoy fuller knowledge. For Him they will conceive more ardent love, and they will more faithfully imitate His example, more devoutly apply themselves to know and meditate on the Sacred Scripture, and chiefly the New Testament, for, as St. Jerome says: 'To ignore the Scriptures is to ignore Christ.'

"In the Holy Gospels, Christ is upheld before all as the Supreme and Perfect Model of Justice, Charity and Mercy. In them, for the whole of our anguished and fearful human race, there are opened fountains of Divine Grace, which, if they slight or neglect, peoples and their rulers can neither initiate nor consolidate national tranquility or concord of mind. In them, finally, all will learn to know Christ" (*Divino Afflante Spiritu*, Encyclical of Pope Pius XII).

# Catechetical Instructions of St. Thomas Aquinas

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